

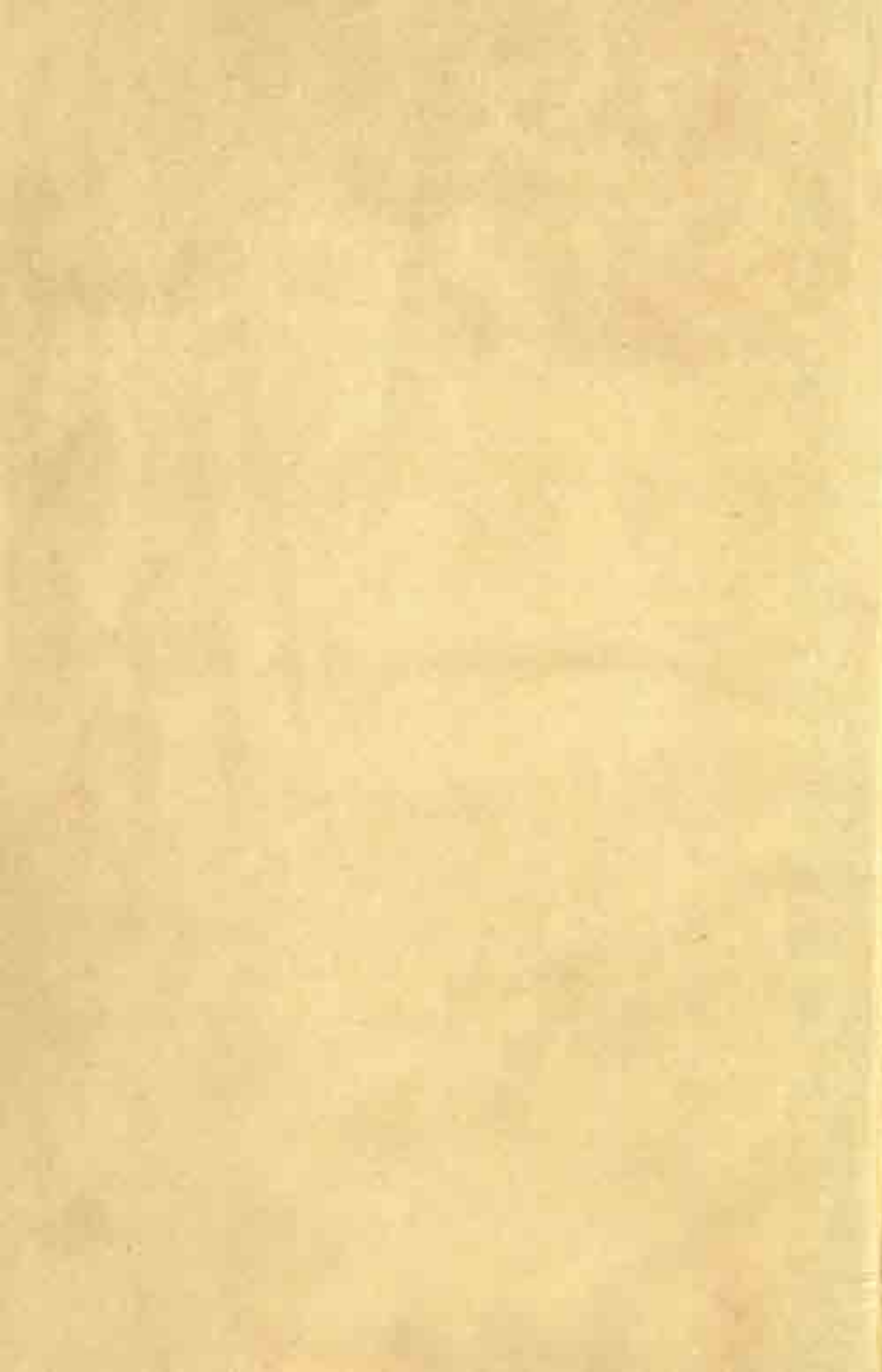
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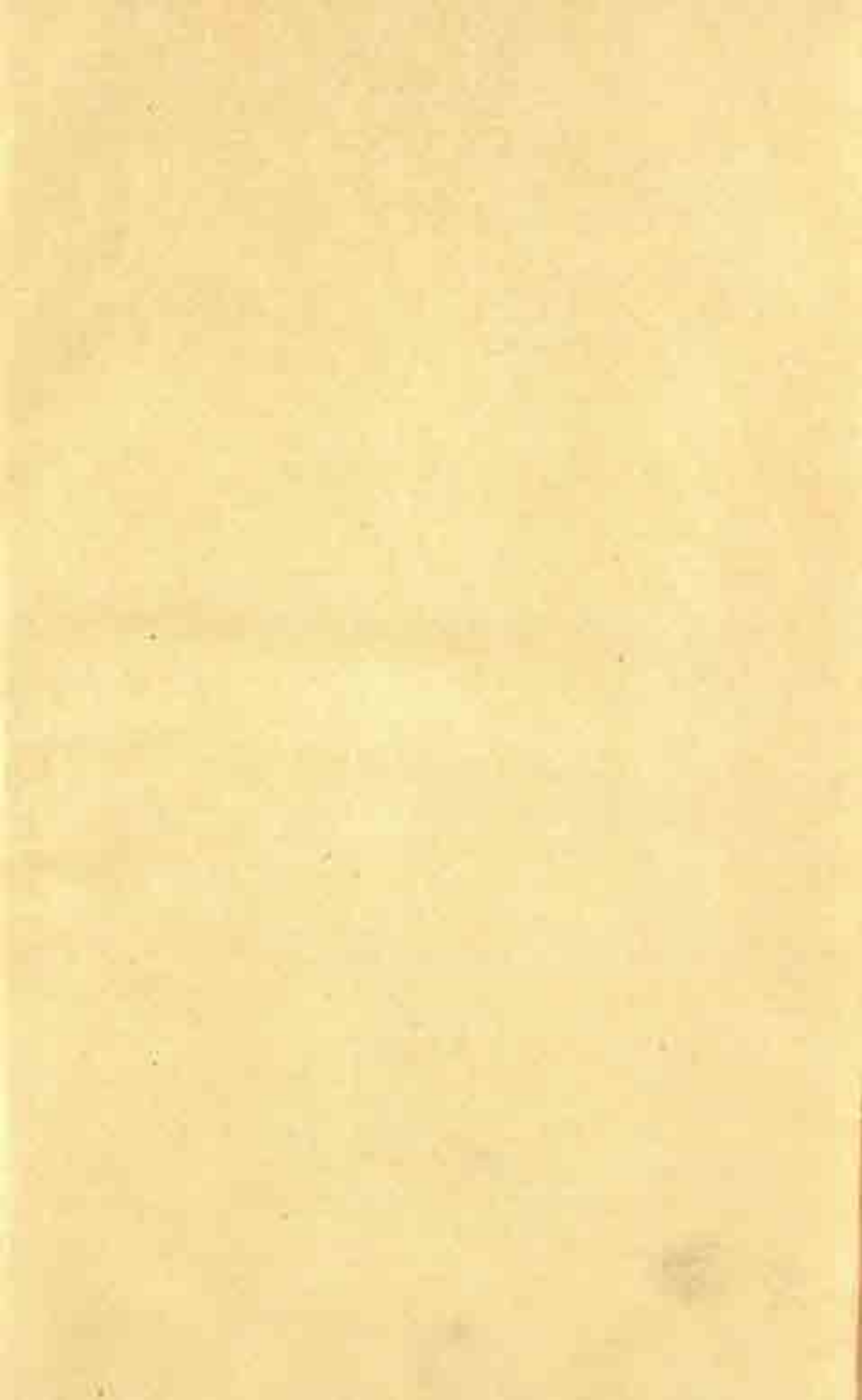
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SUPARNA
(The Integral Unity Of
VEDIC OUTLOOK)

36515

E. ANANTHACHARYA

एकः सुपर्णः स समुद्र माविशेत् स इदं विश्वं भुवनं विचष्टे ।

Suparna alone pervades the one ocean of Existence
and comprehends all Creation.

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BHARADWAJA ASHRAM
BUCKINGHAM PET.
VIJAYAWADA - 2

सुपर्णः

कः छन्दसां योग मावेद धीरः

को विष्ण्यां प्रतिवाचं पपाद ।

एक स्सुपर्णः स समुद्र माविवेश

स इदं विश्वं भुवनं विचष्टे ।

वि सुपर्णा अन्तरिक्षाण्यस्यत्

गभीरवेषा असुरः सुनीथः ।

तं पाकेन मनसाऽपश्य मन्तितः

तं माता रेदि स उ रेदि मातरम् ।

दिवस्पयो दिधिषाणा अवेपन्

विदुर्देवा सहसामान मर्कम् ।

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S U P A R N A

Who is the hero that proclaims the Integral Unity
of the Vedas, and converses with Yajna,
the wisdom of intelligence.

Suparna alone pervades the one ocean of Existence
and comprehends all Creation.

With the sweeps of his profound flights, Suparna
reveals the regions of Anthariksha, the spaces
that intervene between Earth and Heaven,
Suparna is the giver and guide of life.

With ripe mind I see him within. He addresses the
Mother, the Veda Matha, and She answers Him.

The Divine Waters of knowledge extend echoing
wisdom into music and the Devas utter forth
the Rics with the singing of Sama.

Copies can be had from the Author.

वयः केशिन अस्तुथा विचक्षते संवत्सरे वपत एक एषाम् ।
विश्वमेको अभिचण्डे शचीभिः ध्रात्रिरेकस्य ददृशे न रूपम् ॥

केश्याग्निं केशी विषं केशी विभर्ति रोदसी ।
केशी विश्वं स्वदृशे केशीदं ज्योतिरुच्यते ॥

आदाय वेदाद्रिशरी परीतान् कृष्णामृतापूर्णं तरंगवाहान् ॥
आम्नाय मूर्तिं नैरसिंह तेजः आसेतु शीताचल मातनोतु ॥

भरद्वाजेति चामग्न्य वेदमृधर कंदरे ।
स्वतेजो मूर्तिसर्वस्वं ददौ वेदवपु र्यथा ॥

तेजसाऽपूरयल्लोकं तेनैव स मुनिर्यथा ।
तथैव श्रुतिसर्वस्वं प्राप्य लोकहितेस्तः ॥
अभ्यनुज्ञातस्तु सम्यग् रामचन्द्रेण सूरिणा ।
अनंतोऽपूरयल्लोकं मनंतत्वेन तेजसा ॥

INTRODUCTION

I have been much impressed with the profound metaphysical interpretation of Vedic themes by Sri E. Anantacharya. The Rig Veda is a perennial document of cosmic knowledge. Its subject is *Srishti Vidya* i. e. the lore of creation at two levels, viz., macrocosm and microcosm. Modern scholars have tapped the Manthras for tit-bits, but the main purport of the Vedic Hymns is to state in a symbolical form the truth of cosmic creation. This basic point of view should be frankly admitted; otherwise much of the significance of what the seers wished to convey is lost. Our modern translations of the Rig Veda have failed to discover any systematic metaphysical exposition behind the Manthras. Max Muller, Grassmann, Ludwig, Bergaigne, Wilson, Griffith, Geldner, although very laborious and scholarly, hardly touch the fringe of the Vedic problem, viz., the understanding of the deep cosmogonic truths, as expressed by the Rishis. Even the great Roth who sounded a note of caution against Sayana did not bring us a whit nearer to the main problem of consistent Vedic interpretation. When the Rishis spoke, there was a definite purpose and real meaning behind their words. They were intelligible to their contemporaries. The people of their times well understood the intimation of the words in the Manthras. Now many of these meanings have become obsolete and unintelligible to the modern expositors of the Rig Veda. It is often complained that the Manthras are very obscure. To an extent this is true, for our approach is different from that of the Rishis. Until and unless this distinction is clearly realised, it would be futile to expect that the

Manthras of the Rig Veda will ever yield the truth contained in them. The modern mind may agree or disagree with what the Rishis enunciate in detail about the creational process, but we must insist that they should be understood in the correct manner which makes the corpus of the Manthras a rational and consistent formulation. This may be an exacting demand, but its fulfilment alone would render the Rig Veda a meaningful and rational document spoken by knowledgeable authors. The work has hardly been commenced and the problem awaits to be thoroughly grasped and solved with precision, clarity and intelligence. Here we welcome the interpretational approach of the author of the 'Suparna'.

Let us admit that it is no use enthusing in favour of the Rig Veda either on the ground of its antiquity or on the basis of its being produced in India. Truly speaking the Rig Veda deserves our attention on the genuine merits of its contents. As Dr. Coomaraswamy used to say that the Rig Veda is a prime document of *Philosophia Perennis*, *Sanathana Dharma*, i. e., the abiding truths of cosmic manifestation and of its divine spiritual foundations. It embodies the truths of the Supreme Cosmic Law or world-order which men in all times and places have tried to understand, interpret and adore as the quintessence of all higher knowledge. The Rig Veda is the embodiment of such knowledge.

As pointed above, the aim of Rig Veda is cosmogony (*Srishti Vidya*). *Prajapati* is the creator and the worlds are his *Praja* or Creation. The Rig Veda is a rich document of *Prajapaihi-Vidya*. *Prajapathi* is essentially one (*Eko Devah*) but he manifests himself in the

form of many Devas, the All-Gods. The problem of a right understanding of the Rig Veda therefore centres round the theme termed as *Deva Vidya*. One should therefore, fortify one-self to grapple with the mystery of the *Deva Vidya*, 'Knowledge of Immortal Powers', in order to have clear light on the Manthras. Agni and Indra, Mitra and Varuna, Vishnu and Usha, Surya and Savitha, Aswins and Pusha, Rudra and Maruts, Dyauh and Prihivi, Soma and Thwashta, Bhaga and Aryama-these are some of the deities in the Rig Veda. Vasus, Rudras, Adithyas and Viswedevas typify hosts of deities. There is one God and there are All Gods. This is the basic stand of the Rig Veda - *Ekan Sad Viprah babhudha Vadanti* (I, 164, 46). These are not mere flowery words, but an essential truth in the cosmic scheme of creativity.

The conception of *Deva* is significant. It stands for the transcendent, universal and immortal Life principle from which the spiritual forces flow forth in endless floods. It should be remembered as a key to Vedic symbolism that the *Deva* is equivalent to *Amritam*, *Satyam* and *Jyothi*. The opposite of *Deva* is *Asura*, which stands for the opposite anarchic type of *Mrityu*, *Anrita* and *Tamas*, i. e., Death, Disintegration and Darkness. The Devas and the Asuras are locked in an ever-raging conflict known as *Devasuram*. It explains the conflicting pattern of cosmic activity and constitutes the back ground against which the Supreme Law or World Order for the emergence of *Yajna* or *Adhwara*, or *Ritam*, asserts itself. The *Deva* rule supreme at the centre of each *Yajna*, but they are for ever kept out by the unconquerable might of Indra. Indra or Agni as the supreme power in the *Yajna*.

na can not be assailed so long as the laws of immortal and truthful life stand erect.

Agni, Indra, Surya, Mithra, Varuna, Adithi, Asvins are some of the great Vedic Gods. It is no use piecing together precarious anthropomorphic formulations from scattered strands of descriptions. The deities are Archtypal forms of the basic creative power behind all manifestation serving different functions. Agni presents the model of all the Gods. Agni is the fundamental spiritual - cum - material force, the source of manifestation, both animate and inanimate. Agni is essentially one but spoken of as three in the manifest Yajna of the cosmic life and the life of the individual. The three fires (Agni-Treta) are susceptible of diverse explanations which are all true in different contexts and at different levels. The one world becomes discrete as three viz., *Prithivi*, *Antariksha* and *Dyauh*, each of which is controlled by an aspect of Agni under the names of Agni, Vayu, Aditya. These three may be best understood as symbolising the three great mysteries of manifestation, viz., Matter, Life and Mind. In all this trinity, Matter corresponds to *ak* or *Pancha-Bhuta*, Life to *Prana* and Mind to *Manas*. They are integrated for unified life-functioning termed *Vaiswanara*. Agni represents the terrestrial or material aspect and Aditya, the celestial or immortal. Both are inseperable and represent the twin aspects of a single power. Agni on earth is not merely the flame kindled from the fuel. It is no doubt the material and outward aspect which is the symbol of divine power. Similarly Surya is the Fire in Heaven and also its material aspect or *Bhumi*, but it really shines as the symbol of the Divine Supernal Sun, which is

the great Life principle or Prana moving the whole cosmos. The Vedic deities like Agni and Indra are explained in terms of the daily or yearly revolving wheel of time which we know as Ahoratra, Masa, and Samvatsara. For example Mitra is represented as day and Varuna as night. Similarly the bright half of the month and the hot season of the year represent the power of Mitra, and the dark half of the month and the cold season of the year that of Varuna. Mitra and Varuna are relative terms, symbolising the two differentiated aspects of light and darkness essential for creation; so are Agni and Indra, the former representing the substratum of the all-pervasive energy and the latter the emergence of its positive and aggressive function.

Adithi is the Great Goddess (Mahi Mata) in the Rig Veda. Mother of all the Gods, who are called Adithyas. Adithi is spoken of as the mother of Daksha and Daksha as the father of Aditi. As his daughter she is called Dakshayani. As symbolical statements of the creative process both are consistent formulations. Adithi is Supreme Infinite Nature, the Mother of all Gods or creative powers and is called navel or centre of Immortality (Amritasya Nabhih). On the plane of manifestation Aditi is reborn as the youthful daughter of Daksha, the latter being the presiding deity of each Yajna. Unless the primeval Mother incarnates as daughter in each individual centre of life, the individual Yajna is doomed to failure. In this latter aspect Aditi becomes the Sati of the Puranic legends. Daksha as the Ego in each conscious centre thinks of completing his Yajna without the participation of Aditi. Dakshayani or Sati and his Yajna ends in fiasco. The inter-dependence of the universal and the individual

of the Divine and the material, of the Deva and the Bhuta, is the essential condition of life which is possible only by the Deva descending to the level of the physical or material world.

In Vedic symbolism great importance attaches to Surya, typified as the cosmic Horse and the cosmic Bull. Surya is the great Horse (Aswa) which is the cosmic Tree of Existence called Aevattha. All the Devas like Agni, Indra, Mitra, Varuna, Ushas, Vishnu, Bhaga etc., have their abode in the sun as powers which control and direct the working of the cosmos. Surya is therefore called *Visva-devya*, the abode of All-Gods. Surya is the same as *Samvatsara*, the manifest symbol of relative time. It is the source and cause of all motion. The cosmos is conceived of as a Yajna which is fulfilling itself by the ever recurring dismemberment of the various limbs of this Divine Horse (Deva-bandhu-Vaji). Creation is spoken of as an Aswamedha in which all the subtle and latent powers in the body of the Divine Horse come down to the plane of the material manifestation and become vitalised with the seed of life. The fluid of life, which is the most mysterious substance in creation is the fertilizing seed of the Divine Horse and is called Soma, saturating and vitalizing every limb of the cosmic body.

The Sun is also spoken as the great Bull and the cosmic cow (*Frishabhascha Dhenuhu*). The cow is *Viraj*, Infinity or Mother Nature. Creation is her milk, impregnated with minute particles of butter. Each tiny globule of butter, that is in the milky ocean of the cosmos is a spark of fire, a seed which perpetuates the process of life and creation. Conversion of water into milk is creation which is made possible through the chemistry of the cow's body.

In order to understand the meaning of the primeval floods of Water, Milk and Butter, it is essential to know fully the symbolism of the Cow in Rigveda. This cow is variously known as Aditi, Viraj, Visva, rupa, Kamadugdha, Viswadhayas, Kevali and Prisni. Because of her basal dichotomy in the two aspects of Black and White, Rest and Motion, Amrita and Mrityu, the cow is called Prisni, the Spotted One. So is the sun comprising the twin principles of Black and White Rajas described as Uksha Prisni, Spotted Bull. Life itself is prisni, a unitary manifestation of the opposite force called *Prana* and *Apana*, the immortal and the mortal, the Divine and the Material. The *Yajna* is the technique of sublimating the lower into the higher or bringing about coherence between the Deva and the Bhuta.

The vedic conception of *Apah* holds the key to many a symbolical meaning. *Apah* is literally Water or Floods. They represent the primeval ocean of *Varuna* also called *Samudra* which is the substratum of all the waves of Light, Motion and their contrary principles of Darkness and Rest. This primeval ocean precedes all creative activity and all the *Devas* or Cosmic powers and primordial matter subsist in the womb of this ocean. Its exact nature is indefinable both to science and philosophy. It is called *Apah*, for the reason that it was all-pervasive, spread to the farthest ends of Time and Space (*Yad apnot tasmad Apah*). *Varuna*, the king of the *Asuras* is the lord of this ocean. This is the limitless ocean of energy from which the cosmos takes its birth. Verily all universes are but drops from that ocean. (*Drapsas chaskanda*). In the womb of the primeval Oceanic Flood lies hidden the powerful spark of light and heat called *Agni*. (*Tama agnini Janayanta Mantrah* Rig X 91. 6). This *Agni*

the Recurrent Babe (Kumara) that comes to birth again and again; he is the child of Waters (Apam Napat). Agni as the creative seed is called Retas and Ajya and also Hiranya. The creative seed lying in the womb of the primeval ocean of energy becomes manifest as Hiranya Garbha, the Golden Germ or Golden Egg; and each new organism where life (Prana) starts its pulsation is also an incarnation of that same Hiranya Garbha. The Purusha that is born from the waters of the Ocean or from the Mother-principle called Viraj is termed as Vairaja Manu, same as Purusha of the Rig Veda (Tasmad virad ajayata virajo adhi purushah). The Viraj Manu in each organic centre expands and fills the interval of its Dyava-prithivi, which like the two shells of an Oyster typify the principle of envelopment.

Amongst the Divine powers or Devas, Agni and Surya or Vishnu are the two ends of the oscillation called pranana-apanana or Samanchana-prasarana viz., the ceaseless process of contraction and expansion, as present in all animate beings and also in inanimate objects. Through all Time and Space this pulsation exists as Prana or Agni, or Surya or Prajapati, each of which through a veritable chain of symbolical imagery represents or explains the essential process of creation in the microcosm and the macrocosm. Vishnu is distinguished by his Three Steps (thri-vikrama) which are essential for the transformation of the dwarf into the giant form. Each organism is Vamana at birth but becomes Virat as a result of growth or evolving with all the possibilities of its existence. The process of becoming or Evolving is symbolised as the Three Steps of Vishnu, viz., the trinitarian principle or basic triad of creation. Three Fires, Three Worlds, three divisions

of Time are patterns of that Traid. The coherence of these three divisions constitutes a Yajna which is the same as Adhvara, the one that cannot be harmed or thwarted and must attain fulfilment in each individual life or system.

It is no intellectual approach but a living vision of cosmic reality that Shri Anantacharya has discovered as the underlying secret of Vedic wisdom. He has propounded a new definition of religion which is truly the ancient view of Dharma as the culture of the whole life and integration of the individual with the cosmic manifestation. His exposition is full of the sweet mead of life which he discovers in the vast symbolism of the Veda. For him the *Chhandamsi* are like a mother brooding over her child and nursing it with incessant flow of spiritual milk. He explains the Vedic symbolism in terms of Yajna which is but the ancient name of the integration of the microcosm and the macrocosm by a living realisation of the mutually linking process. He explains Savitri as the fertility cult of a continual endless life that is wedded to Satyavan or the cosmic sun which undergoes a cyclic renewal from year to year. In fact, Satyavan's life is not to last one year but is endless and eternal through the agency of *Samvatsara* which is the greatest potent force and process by means of which nature fulfills her great vitalising process.

All the great Bhutas or the elements of nature represent the fundamentals of existence, and through them we are witnessing an endless release of light, heat, energy—all symbolised in the Vedas as the Waters or the Flood (*Apaha*).

Adhvara is the same as Yajna, literally the path of life, ordered and graded life leading to a coordina-

tion of the individual centre with the cosmic, encircling him. This spiritual truth of the correspondence between the two Purushas, the Dasangula Purusha and the Virat Purusha, is not a process of intellection but a truth realised through all the reiterating impulses, emotions and feelings that lie deep in our hearts (Hrida Tasteshu). The *Para Sabda* always comes from the heart and it is the heart that moves the springs of life. The Devas like Agni, Indra, Savita, Surya, Adithi are all symbols of the spiritual cosmic energy in many forms. It is they who are instrumental for the continuity and fulfilment of the great Yajna. The earth and the heaven are the eternal parents not only of Agni but of all manifestation whether of the individual or of the cosmos. Agni or Prana (Vital power) lies secretly in the womb of these parents until it is made manifest on the physical, vital and spiritual planes. This is the great Agni Vidya which the Brahmanas of ancient times knew fully well. There is an episode in the Mahabharata that a Deer (Mrga) escapes with this Arani into the forest, and Yudhistira is approached by the Brahmin to recover for him the lost Arani. Yudhishtira makes an attempt at the end of which he is confronted by the Great Spirit (Yaksa) who is master of the flood or Waters of which no one can drink unless he makes a satisfactory answer to the Great Question (Samprasna) which is nothing but the ultimate secret of this material existence. That great question is only one, although elaborated in many forms and its answer also is one. It is the question relating to the Parents (Mata-Pita) and their significance in relation to everything. Nothing is more profound than the mother and nothing more lofty than the father. This is the central truth of all exi-

stence. The mother is matter and the father is divinity. The floods (Apah) are the eternal mother and the great spirit is the father that broods over them and out of the churning, Fire or Agni or the babe is born. In Rigveda (III-29) this Arani Vidya is described. The secret of this knowledge lies in that vision which penetrates into the material forms of things and whose eye discovers that imperishable vital power which is converting itself into these forms.

Everywhere all around us we are witnessing a churning process by which sparks of life are being churned or radiated by that central fact of the universe which is named Kama. Kama represents the great purpose behind all Yajnas. It is the motive force of a continuous creative process. There is a deliberate insistence in Vedic culture on the sanctity of the Griha (Home). Arani Vidya is the Agnihotra, Vidya the science of kindling the householder's fire. Agni is the deity of the home, the universe is that Griha. The Sun is reared in the lap of its parents and the parents symbolise the home. The tending of the fire in the home is to make the individual conscious of the sparks of life and the locality of his existence. Fire is not the product of material dead wood but is the divine flame, made manifest through matter.

Shri Anantacharya has succeeded in a most amazing manner in explaining the intricate symbolism of the Vedic rituals which were transferred to the form of Puranic legends. For example he explains Nahusha as the archtypal man or man-kind in general and Yayathi as the sojourning soul. Lopamudra the great darkness or night which screens from our view the reality behind material existence. Her husband is Agastya or the Sun. The eternal time or Mah

kala makes itself manifest as Surya produced by the prayers of Agastya and Lopamudra. Darkness (Ratri) is like a veil (Maya). Everything remains concealed. Yama and Yami, a teasing crux of Vedic symbolism, are according to him earth and heaven but in their undifferentiated state before the parents begin to live in society as man and wife. In that primeval state (Agre), in *Principio*, one can only speak of the two forces as brother and sister or mother and son or as Twins. Mythologies are intended for certain aspects of cosmic truth. They are not historical facts for events fixed in time and space. Mythology is truth for ever, a truth that is repeating and asserting itself in the life of individuals, or a fact within each of us and for ever true. The significance of Mythology is, not on its historical character but in its cosmic pattern as casts or archetypes of the world. It is true not only with respect to the Vedic Mythology but to Mythologies of all nations in general.

The main plank of Vedic Mythology is the eternal conflict of light and darkness, good and evil, immortality and death, all of which are conceived of as the pending conflict between the Angels and the Titans, *rajivasuras*. The ethereal higher powers are the Devas and the subterranean *ethnic* powers are the *suras*. As a matter of fact, the Asuras are spoken of as the elder progeny of Prajapati and the Devas the younger. The former symbolise the uncontrolled unharnessed, unmeasured powers of the creator in its undifferentiated stage and the latter represent the same, when harnessed to a system or in Vedic words when attuned to a rhythmic pulsating activity, they come the controllers and guardians of a Yajna. The

powers of darkness are symbolised as the creeping serpents, the Bhujangas which by the process of *Yajna* are elevated and transformed as *Palangas*, that is, the flying Garutman Suparnas.

These are the Vainateyas and the Kadraveyas, between whom the fight is for the release of divine mother Vinata, divine nature constituted in the human being and functioning through our nervous impulses. The combat does not continue for ever but ends as soon as the divine energy is able to assert itself and is coordinated with the higher being. Sublimation is pictured as the developing of wings that bestow on the creeping serpent, the faculty of soaring to heavenly heights. It is like the transmutation of the base metal into noble gold. The *Yajamana* represents the agent of continuous process of this transformation as indicated by the present participle suffix of the word.

Life is a dedicated phenomenon that is *Yajnarthi* or *Kratvartha*-harmonised to the totality of existence and not merely lived for the individual self, although the totality includes the individual also. The basic foundations of cosmic life are the Dharmas that underlie the universal *Yajna*. They are the results of divine making and these must be discovered from realm to realm and at all levels of existence which for the sake of clarity were analysed as *Adhidaiv* (Cosmic powers), *Adhibhutha* (Cosmic matter or element) and *Adhyatma* (individual), and the integrated pattern of all these three is the object of exposition through the *Yajna* on which the sacred literature of India insists as *Adhiyajna*. Krishna rightly mentions the individual centre as unfolding the *Adhiyajna*.

symbolism which is nearest to us and surrounds us as the divine impulse which must be comprehended and mastered.

Pt. Ananthacharya also explains the Vedic deities in terms of the central nervous system. For example there are the three Kosas in each human body, the physical, the vital and the psychical. The cerebral centres of the mind represent the activities of Indra, the medullary centre of those of Rudra, and the peripheral centres connecting every part of the body with every other part are the Visve-devas. We might again conceive of the body in terms of the three fires or the three regions, the Ahavaniya representing the cerebral region, the Dakshinagni the region of pelvic or the reproductive system, and the Garhapatya or the Vaisvanara as the digestive system. These are coordinated at every moment of life and the balanced activity of Prana and Apana contributes to Yoga-kshema or the perfect health of the individual. The spinal column is the Meru, the nerve centres, because of their intense activity, are the Asvas and the secreting glands are the cows (Kamadugha gavaha) whose udders are constantly oozing out streams of nectrine fluid into the great stream of life.

Vedic symbolism is expressed through significant numbers, for example-one, three, five, seven, twenty-one, thirty-three, forty-nine, hundred, thousand etc. The significance of these numbers is to be discovered in the physical constitution of the body and the vital and psychological impulses vibrating through the physical. For example - fire is spoken of as one एक एव अग्निः बहुधासमिधते in view of the undifferentiated cosmic energy or life force. The same becomes

three when differentiated as earth, heaven and the mid-region or the three centres in the human body; again the same is spoken of as the five Pranas पंचप्राणान्वयः and also as the seven Pranas or even the thrice seven powers त्रिः सप्त समिधः and so on. But the fact remains that Agni is the centre of all the divine forces or Devatas and hence it is said. अग्निं स्सर्वा देवताः । Agni existed in the beginning as Agri and it is the carrier, messenger देवानां वहितमः which carries the forces released in the body to all its centres.

Yajna as the *Srestha Tamam Karma* is life itself. One need not run away from life. Life is indeed a mystery but it is not by avoiding but by coordinating that we know this mystery. What a splendid homogeneous system is expressing itself through the human being. Earth, water, fire, air and sky, these are the life-Maha-bhutas. They are but the five material states of existence of a single cosmic force or Agni. They constitute the material body. From their integration are created, will and thought (मनस्) and from them is produced Ahamkara, the ego. These are the eight-fold manifestations of Prakriti. These are all material like the Marthanda, a ball of matter which is made instinct with the power of life by coming into contact with Jiva, which is the Para Prakriti of the lord and is a spark from his fire.

Another remarkable feature of the exposition insisted on by Sri Anantacharya is the intimate connection between Veda and Ayurveda. As a matter of fact the basic principles of Adhvara or Yajna are identical in the Veda and the Ayurveda, the science of

life. Ojas is the quint-essence of the secretions and life forces generated in the body, and the ojas is carried from the heart to every region of the body through the main blood vessels lending energy and sustenance to all functions. It is the Soma, the immortal essence of which we read so much in the Rigveda. The Vedic system of life elaborated the Soma Yaga, which the Ayurvedic science has applied to the Ojas and Rasayana, for vitalising and regenerating the functions of the nerves, the glands and the impulses. Ayu or life is said to be immortality itself; and Soma also is identified with the life force. Prana is also the same as Amritam. So it is the regeneration of life-force and its manifestations in flood-like streams through the physical and vital constitution of the body, that is emphasised in the Vedic symbolism of Soma. According to the Ayurveda रेतोमूलं हि जीवनम् and Retas or life is the same as Soma रेतो वै सोमः । The facts of physical life are transferred to higher spheres to be the facts of spiritual life and to be lived in divine consciousness.

The exposition of Vedic thought by the great learned scholar from South India is invested with deep interest and meaning. I have no doubt that those who have lent thought to the mystery of the symbolism will welcome this attempt as representing a truthful portion of the wisdom of the ancient Rishis.

VARANASI

16-6-62

Vasudeva Sarana Agrawala

Professor

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FOREWORD

Suparna, The Integral Unity of Vedic Outlook, is only the vivification of my "Vision of Aryan Glory" published in 1935. Though I thought of publishing the whole of the Vedic Outlook, I could get into print only the first half of it in this volume. Yet it gratifies me to see that even the first part has seen the light of the day. It was completed some years back and a few discourses were given of it at the residence of Dr. V. S. Agarwal of the College of Indology, of the Banaras Hindu University.

The main object of the present work is to put before the public the general trend of the several strands of Vedic culture that go into the institution of Yajna, culled out from the great scientific concept of the creative powers of the Apaha, the ultimate waters of reality. Vedantha is only the abstract of Vedas which distinctly form into a system of facts of positive sciences. The truths of the positive sciences are the basis of the notion of The Waters, a mighty conception that is found to be also the foundation of creation in which the conception of the mind is slowly traced and found true in the Conception of all living materials plant, animal and human worlds.

Agni is the central embryonic concept of original existence out of whose wisdom the ocean of the waters of knowledge projects as an inexhaustible jet of sweet nectar forming the mighty ocean encircling the universe more than three times and differentiating into the seven mighty matron floods to give birth to Agni as the one child of the seven mothers, सप्तमातरः। It is in these waters that surround the embryonic child, that

the Devas too are found functioning. The Viswa Karma is the all potential embryo and the basis of all the world of forms i.e. the Viswa Rupa, the constitution of Viswe Devas as Vishnu. Between the Viswa Karma and Viswa Rupa appear all the other Devas. Hence the Aithareya Brahmana too says that between the worship of Agni and Vishnu is also achieved the worship of all the other Devas, as Agni and Vishnu are like the centre and circumference of Anantha, the circle. अग्निदेवानामग्रो विष्णुः परमः तदन्तरेण सर्वा अन्यादेवताः ।

Each of the Devas plays his role in the cosmic as well as the micro-cosmic Yajna, the team work of the fundamental forces, born of the consuming fire of the Yajamana to full growth and realisation if he is also led along the path of the Yajna process. Surya, Aditya, Indra, Brihaspathi are all thus the emanations of Agni. Instead of giving a dry list of names of Devas, the several Devas are introduced to the reader in the first chapter as the splendours of Agni. The Waters, the Night, the Dawn, and the Aswins are also brought in as topics of intimately allied concepts, and each of them is thereafter dealt with in a subsequent chapter, after fully explaining the properties and functions of the Waters and the Yajna, in theory and practice.

The material on which the Vedic Outlook is founded and the texts quoted in its support are mainly selected from Rig Veda and to a small extent from Yajur Veda too. Small texts are also quoted from the Thaithiriyā Samhitha and the Kathaka Samhitha. A few sentences are taken from Aithareya, Samkhyanā, Sathapadha and Gopadha Brahmanas. The development and division of the Brahmanda are sup-

ported by quotations from Thaithiriya Aranyaka, and the Chayana part of the last chapter is upheld by passages from the Kathaka Sambhita. Stray sentences are also taken from the Bhagavad Githa, Maha Bharata, Chandogya and Brihadaranya Upanishads and Charaka Sambhita. The translations are general and are my own and I have not followed any other Bhashya. An exhaustive index of the quotations is under preparation and with it I hope very soon to have the opportunity of publishing both the volumes of the book. I am aware that the present edition of this first part has many defects in paper, printing, sorting of material etc., and they are far from making it attractive to read. In spite of these defects, my hope lies in the fact that the material presented has its own intrinsic worth to interest and attract the modern reader who is at one time or other a student of science and religion to some extent. This fact is the bed-rock of my hope that gives me the venture to release the book into the public whose enthusiasm alone is to give me the strength of hope in the future for further ventures.

A definite method has been adopted in understanding the basic truths of Veda. Though the Devas are a homogeneous community, possessing almost similar and sometimes even same powers, they have some distinct features. These individual aspects of the important Devas such as Agni, Mithra, Varuna, Surya, Indra, Brihaspathi, Yama are collected. Taking these peculiar and individual properties of the Devatas and their regions as the main moorings of mapping out the total constitution, further investigation into more detailed facts is carried on. The results so achieved are subjected again to review and correction in the

light of Suktas where the Devatas are grouped into two, three etc., and their relationships and cooperative functions are studied. The constitutions of Yajna Devas are thus probed deeper and in the light of their mutual relationships in order to correct the conclusions arrived at.

The formulae and the significances of the Arani, Agni Mandha, Agni Adhana and Agni Hothra are briefly explained in terms of the Rithwies and of the Yajna Devathas concerned. The Pithru Yagna is also given an adequate exposition in principle as well as in practical detail and purpose. Agni Chayana too is explained as the process of the incarnation of Agni in whose company, through all the cyclic succession of his seven forms सप्तवोनीः, the individual soul is also led for being restored to its native splendour as a purified and polished gem. This process of reformation is begun with the event of death culminating in rebirth for experience, progress in knowledge, and absolution, the results of realisation and readjustment through knowledge and wisdom in the light of experience gained by a succession of births as is also expressed in the Githa. बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते वामुदेवस्सर्वमिति स महात्मा सुदुर्लभः। The journeying paths of Devas, Pithrus and Manushyas are referred to as correlated in one circular path of progress.

Though the Devas are classified as Vasus, Rudras and Adithyas according to the three regions of the Brahmanda, all the Devas are called Adithyas since they are all children of one mother, the undivided Adithi, their original mother. Even among them there is a small group, responsible for the genesis of Adithi or Daksha, the Brahmanda in the ultimate waters.

These are Mithra, Varuna and Aryama. Of these, Mithra and Varuna are called the parents of Daksha दक्षपितरः। They are also known as the children suckled by the waters and fed. महीं मित्रस्य वरुणस्य धासिम्। Mithra and Varuna are therefore said to be the foremost of Devas responsible for all developmets even with the Pranas of the voice. विश्वेषां वः सतां ज्येष्ठतमा गीर्मित्रावरुणा वावृषध्वै। They are the best of controllers of men with the force of their powers and are unrivalled in the use of their arms. In their forceful movements they are pure in uniting and cooperative activities, and they help the conception of Adithi. अश्वा न वा वाजिना पूतवन्मुक्तायद्रर्भं मदितिर्भरन्त्यै। They are therefore the primary powers of Agni that operate in the waters, even prior to the development of Daksha or Adithi. They wield power not only over the sounds of voice or गीः but also over the march of light and truth. ऋतम्। They are also the leaders of the waters. मित्रावरुणा येवापां नेतारौ। It is said that Mithra and Varuna are found going around the flashes of lightnings. विद्युतोऽज्योतिः परिसंजिहाना मित्रावरुणा। Moving along the orbit of Yama, they fly as floating lakes of water. दमेन तनं परिधिं वयन्तोऽप्सरसः। Mithra and Varuna are found to be working in movements, vibrations of life, light, sound etc., along the several important orbits सप्तवर्तनयः in space at their different margins सप्तमर्यादाः। The original waters are the waters of wisdom somewhat like the ethereal waters in which Agni resides immanent, surrounded by the operations of Mithra and Varuna, not exhibiting but signifying their varied capacities, first of forming Adithi, the indivi-

duction of universal intelligence, and transforming the wisdom of the waters, stage by stage, into every form of power, into the Adhyatama, Adhi Vidya, Adhi Praja, Adhi Jyothisha, and Adhi Loka forms. It is therefore said that the waters of intelligence of the highest ocean pass into the lower. They pass through the states of Vayu, steam, vapour, mist, cloud, particles, drops, showers and hail stones accompanied by lightning flashes and thunders into the streams, rivers and oceans of water. Similarly the different stages of fire are warmth, heat, spark, light, flame and intelligence. In the same way they pass through all varieties of stages and of all kinds of sounds from the flow of intelligence into sonants and consonants, through words, simple and compound, phrases and sentences of prose, poetry and song into pure music.

Mithra and Varuna thus manage to pass through and operate in all kinds of forms and powers of truth, consciousness, will, feeling, sensation on the one hand, and on the other, through their corresponding concretisations into the objective forms of physical states. While the solar system of the Astral world presents the truth of reality in the objective concrete world tangibly to the sense of sight, Agni reveals to consciousness, the intellectual powers, the Prajapathies, the Manus, the beings of the mental world and the Rishies of the perceptual world. Therefore to the whole world of the seven-fold forms, intuitive, conceptual, mental, perceptual, sensory and tangible, Agni is the one ultimate source of life, light, sound, consciousness in the Pranas of Agni i.e., of Angirasas. That is why Agni is said to be the light of the brain in the night, coming up

in the morning as the rising sun. अग्निर्मूर्धा दिवोभुवः ततस्सूर्यो जायते प्रातरहन् ।

The important problem in Veda is one of the distinction of light and darkness, of day and night, of heaven and earth, of the manifest and the unmanifest, of Surya the sun, the son of dawn, and of Agni, the immanent Fire beyond the power of Night अत्यन्तः and of eternal life. Surya is the visible manifestation into the individual, of the invisible, unmanifest, universal Agni, the one Atman of all existence, who knows and leads all through all paths. That is why it is said that the minds of men have to move correctly on, and conceive of Agni as the eyes move carefully on to the Surya. अग्निमच्छा देवयतां मनांसि चक्षुसीव सूर्यं सञ्चरन्ति । Every manifest power of Surya has its source in the unmanifest soul or Atma of Agni. The perceptible heat, light, movement, sound, feeling, thought, emotion and consciousness of individual persons have their imperceptible origins in Agni, the Atma. Just as the colours, movements etc., of the visible rays of the sun are traced by further analysis, those of the Agni are also traced by more minute and subtle process, and are found to be two-fold, three-fold, four-fold and manifold, in Agni. These two kinds are invisible, in the universal Agni who is the Atman of all. It is therefore said that the mind has to correctly move and conceive of Agni as the eyes move carefully on to Surya. अग्निमच्छा देवयतां मनांसि चक्षुसीव सूर्यं सञ्चरन्ति । Every manifest power of Surya has its source in the unmanifest soul or Atma of Agni. The perceptible heat, light, movement, sound, feeling, thought, emotion, and consciousness of individual personalities have

their imperceptible origins in Agni, the Atma. The colours, movement etc., of the rays of the sun are to be traced and found to be two-fold, three-fold, four-fold and manifold in Agni. These two kinds of aspects of Agni and Surya have to cross through the gate-way of Dawn, the Usbas, the Birth and mother of the rays of life and the leader of the days. गवां माता नेत्र्यहं । The twenty one chips of fuel of Agni correspond to the groups of the various powers of Agni. Agni too has twenty-one names and even the cosmic cow has the same twenty-one names which have a hidden significance referring to the silent pulsations of life or Pranas called Pasus. The symbols of the Pasus are dealt with in the second volume of The Vedic Outlook as emanations of the different rays of the sun with varying accompaniments of colours etc. The several forms and powers of Mithra and Varuna are spoken of in terms of the waters and their different states between the different orbits through which the powers of Agni pass gradually, exhibiting their varied forms from stage of stage.

The water drops are first formed at the margin of Yama's orbit from the mists and clouds नीहृग and पर्वता; of the higher orbits through the higher states of light, sound, Pranas or vibrations, and their conscious states where Mithra and Varuna are found going round and round the lightning glows. The several states of existence of the waters are representative of all kinds of existences in the physical, sensory and mental worlds. Thus moving along the orbit spread by Yama, Mithra and Varuna work through thousands of varied symbolic states hidden in the secret depths of their hearts. त इन्निष्ये हृदयस्य प्रकेतैः सहस्रं बलश ममि संचरन्ति, यमेनततं परिश्रि द्यन्तः । Three are the original powers that prepare essences,

and three are their great offsprings, the prime luminaries. त्रयः कृण्वन्ति भुवनेषु रेतस्त्रिभ्यः प्रजा आर्या ज्योतिर्माः । They are the three working powers of Agni, i.e. Mithra Varuna, and Aryama. The warmth of the three help Ushas in the Births of creation त्रयो यमा उपसं सचन्ते ।

The variety of powers are at a stage expressed in terms of colour-symbols, in terms of the spectral colours of the sun from the red to the violet, and their intra and ultra colours are represented by shades of the colours of Agni. The colours of the sun and those of Agni are presented respectively in light and in darkness. कृष्णारुपाव्यवर्त्तानां वि बो मदे विश्वा अधिश्रियो धिपे दिवक्षसे । Let our minds move in safe pulsations. भद्रं नो अपिवातय मनः । What is true of colour is also true of sound, movement, pulsation, etc., They are all known in terms of colours as (वर्णाः) Varnas i.e. Varnas known in terms of the eye, ear, voice, feeling i.e., the नेत्रवर्णः श्रोत्रवर्णः गान्धर्वणः । The same Prana is at once a pulsation of life, a wave of movement, a note of sound, a ray of light etc., awakening the senses of the eye, ear etc. The variously flowing fires of Agni, the Angirasa or Pranas result later in different visible rays or Amsas having different movements, different rates of pulsations, creating different notes of sounds, feelings, thoughts etc. The imperceptible pulsations of Pranas contain all the states and potencies of powers or Devas. It is from the Pranas of Agni that the movement, heat, light and sound of the explicit rays of the sun proceed for exhibition. All the shades of the potential powers are latent in the pulsating ocean of darkness of Agni, the Krishna Adhya, कृष्णाध्वा, and they become potent and

tangible in the shimmering ocean of light of the sun. The Pranas, in addition, contain, in more subtle regions of higher ranges, almost all feelings, thoughts and consciousness. The Devas of Yajna are the powers of the physical, mental and spiritual realms also, as they are the divine splendours of the original Agni of wisdom which really constitutes Yajna as Dhishnyam विष्णुम् and flows into speech as Saraswathy to represent all shades of thought and activity. Thus the Pranas are the abcde of the Prajapathies, Devas, Manus, Rishies, Pithrus, and by gradual growth and development reveal themselves in consciousness and speech as well as in acts in the fully developed ones. The Pranas are hence said to be the waves in the flow of the flood waters of consciousness. The wonderful Solar family of the stellar ocean of light is only a manifest offshoot of the infinite unmanifest ocean of power of the wise Atma which is atomic in the atom and cosmic in the cosmos. अणोर्णीय महतो महीयः ।

What is aimed hereby, is only an earnest desire to bring to the notice of sympathetic minds, some of the hints in Rig Veda of a system of scientific thought which is the basis of the Vedic wisdom, expressed as the poetic testament in Rics and Samas. The Indians have not yet got these hints themselves in their outlook on Veda, as is shown in this bird's eye view of the wise Suparna of Veda. Veda remains in the hands of Indians but it still remains incognito in their hands. They have to be impressed first, before they can impress upon the progressive scholars and scientists of the west. We hope that the western scientists at least would not grudge looking at Veda through the suggestions of sciences. If once they concede the scientific

basis of the hints in Veda, they would glorify the Vedic culture by bringing it into the focus of modern attention and research. If the Hindus have not already done so, inspite of the fact that they are in possession of Veda for ages, their minds are prepossessed only to wonder, gape and ape the western wonders of knowledge. They only look to the west and like to be led by the march of western achievements. For a long period prior to our contact with the western scientists, our thoughts were engaged only in the polemics of Theology, Logic and Philosophy as abstract subjects and vague topics, dubbing Veda as merely materialistic and after all of this transitory world. If stray writers point to certain outstanding facts in the Vedas, even after similar facts are established by western scientists, our slave minds ridicule them as strained and twisted interpretations, inspite of a consistent array of facts in Veda pointing to a definite system of thought behind a definite path of life. When viewed properly, Agni, Mithra and Varuna are forces that work in the depths of meta-physical realms also, carrying out their processes into the world of tangible objects. They seem to be spiritual powers operating in the inner recesses of the Atom which is both atomic in the Atma and cosmic in the mighty cosmos.

All are aware that the addressed Rics and their powers, the Vedic Devatas had been variously interpreted as the forces, physical, mental, psychological, and sometimes as the contending stormy forces of light against darknes. My observations in Vedic lore compel me to view them primarily as the potencies of the spirit, manifesting into the powers, mental, vital, sensory and physical, constantly operating in the con-

stitutoin of Pranas in man animal, plant and even as vibrations in the particles of all objects at all levels of the minute as well as the mighty frame of the great universe. Herein, I present the facts from Veda that direct me to this conclusion.

With all the wisdom of the Supreme, the Pranas pulsate in the hearts of all beings. They remain ready in all objects too, to awake to their lofty heights on all occasions. At the stroke of the Adamant will of the tyrant, Hiranya Kasyapa, an iron pillar gave birth to the powerful presence of the terrible Narasimha to burst asunder the bonds of the ego and to receive him into the embrace of Divine Love of the Ultimate Atma. Rudra too has similarly revealed himself out of the stony pillar, the Linga. Such is the tenderness of the soul of the Divine Agni whose fit banner is the softest ghee or Ghritha. The pillar is the post of Yajna and the glow of Agni crops up, out of the Yupa, the spinal column of man with the Divine Life, Light and Power at the core.

VEDIC OUTLOOK

INVOCATION

To Agni & His Splendours

अस्य त्वेषा अजरा अस्य भानवः सुसन्दशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवो अग्ने रेजन्ते अससन्तो अजराः ॥

The benevolent splendours of Agni, the banner of glory are undecaying and illustriously beautiful. His glorious oceans radiate endlessly without wink or sleep and transcend the power of the night.



We strive to feed Agni with fuel as our friend, the banner of unity, seated on the top of the moving rod. Being fed steadily in Yajnas he shines in brilliant splendours and impels our intellect. पृतप्रतीकं व धूर्ध्व मग्नि मित्रं न समिधान ऋजते । इन्धानो अक्त्रो विदधेयु दीय ऋदुक्कर्णा मुदु नो संमते धियम् । The benevolent splendours of this Agni, the banner of brilliance are immortal and beautiful. His glorious oceans radiate endlessly without wink or sleep, and are beyond the power of Night. अस्य त्वेषा अजरा अस्य भानवः सुसन्दशः सुप्रतीकस्य सुद्युतः । भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते अससन्तो अजराः ॥ I bear to Agni, the son of courage my deep and fresh devotion with folded hands, speech and mind. Agni, the child of the waters, is the beloved sacrificer and

the regular resident of the vastness, प्र तत्पत्नीं नभ्यासी धीति ममये वाचो मति सहसस्सुनवे भरे । अपो नपात् वसुभिस्सह प्रियो होता पृथिव्या न्यषीद इन्द्रियः ॥

I invoke the divine waters from whose floods the cows drink and prepare Havis or food for us. आपो देवी रुद्रावै यव गावः पिबन्ति नः सिन्धुर्न्यः कर्त्तुं हविः । The waters contain the Immortal and the Restorative, and the Devas alone know the powers of the waters. अप्सवन्त रयूत मन्सु भेषजमार्प्रशस्तये देवा भवथ वाजिनः । Who would unravel the mystery that the child brought forth the mothers of differing natures and properties. The great Seer, Agni, comes out in his real glory from the womb of the infinite waters. क इमं वो निष्प माचिचेत इतो मातृ जनयत स्वधाभिः । बह्वीनां गर्भो अपसा सुपस्थात् महान् कवि निष्प रति स्वधातान् । The foundation of all the wealth of existence is one distinct ocean, the endless source of our hearts. एक स्समुद्रो धरणी रयीणा ममत् हृदो भूरिजन्मा ।

Who is the hero that has proclaimed the integral unity of the Measures of Veda and conversed with the wisdom of Yagna. वक्ष्येदसां योगमावेद धीरः को धिष्ण्यां प्रतिवाचं पपाद । Only one Suparna pervades the ocean of existence and comprehends the whole of this creation. एक स्युर्गणः स समुद्र मादिवेश स इदं विश्वभुक्तं दिक्पटे । With a ripe mind I see him within. Him the Mother addresses and he addresses the Mother. तन् प्रक्तेन मनसाऽपश्य मान्तिनः तं माता रेदि स उ रेदि मातरम् । At his sight the divine waters shower splendidly and the Devas are awake at the dawn to find and feed the sparks of Fire into the brilliant rays of the Sun eagerly, echoing wisdom into music. विदस्यसो दिधिषाणा अवेषन् दिदुर्देवा सहसमान ममम् । Agni is reared by the wakeful ones with singing. संजाग्रद्भि जैरमाण श्यते । The winged Suparna is really born before the sun and follows his Dharma. स्युर्गणो अत्र सवितु र्महत्मान् पूर्वोजातः अस्यानु धर्मः । Oh wise Agni, you then throw up your splendid sparks as the beautiful showers of flashes like the gray projections of the warm dawn. तवश्रियो वर्यस्तेव दिशत धिवा निजिज

उपसां न केतवः । The two fold warmth of the three powers spreads althrough and the immanant Matariswa alone knows the happy enjoyment of it. धर्मा समन्ता त्रिकुले व्यापतु स्तयो बुध्दिं मातरिस्वा जगाम । The one young and beautiful mother the emblem of the unity of love, with her four braids resides in the wisdom of sciences. चतुष्कपदो युवतिः सुपेशा घृतप्रतीक्य मयुनानि वस्ते । In her remain the powerful Suparna where, the Devas have their shares of offerings. तस्यां सुपर्णा वृषणा निषेदतुः सस्यां देवा दधिरे भागधेयम् । The wise ones call the one Suparna as many with many names, signifying the twelve different measures of Chandas, Grahas and Sthomas. छन्दांसि न दधतो अश्वरेषु महान् स्तोमांश्च मिमते द्वादश । As long as the Suparna remains within the mother yet unborn and unexhibited, it is dawn. यावन्मात्रं सुषसो न प्रतीकः सुपर्णो वसते मातरिस्वा ।

And here comes the dawn of Ushas, the splendour of splendours born of Vibhu, the creator, as the image of knowledge. इदम धृष्टे ज्योतिषां ज्योतिरग्रा चित्तः प्रकृतो रजनिष्ठ दिग्भा । Just as she is born to bring forth the Sun, she too is brought forth from the distant womb of Night. यथा प्रसूता मवितुस्त्रिष्वय एवा रात्र्युपसे योनि मारैक । She moves along the path of outermost extension, and she is the first from afar, of all regular extensions. परावतीनां मन्वेति पाथः आयतीनां प्रथमा शश्वतीनाम् । In a moment she fills and crosses the five regions of space. पंचक्षितीः परि सद्यो जिगति । Developing, she develops life and awakens the dead. व्युच्छन्तो जीवसुदीरयन्त्युषा मृतं कंचन बोधयन्ती । Let life arise. Our soul has come. Darkness has gone apart and the ultimate light has come from afar. उदोषं जीदो अमूर्ते अगादध प्रागालम आय्योति रिति । For our journey let us follow the path of the dawn in which our lives are reared, वारैक पथा यातव्यं स्यायाऽगन्म यत्र प्रतिरन्त आयुः । This bearer of new life awakens deep darkness with her light. एषास्या नव्यमायुर्देवानां गृहीतमो ज्योतिषा अवोधि । Let Adithi, the great mother of the army of Devas shine full as the standard of Yajna. मातादेवानां मरिते रसोक्तं यज्ञस्यैकतुर्ब्रह्मो विमाहि । You Ushas who proclaim the praise

of knowledge, shower your light on us men. Let this saviour of all multiply our race. प्रशस्तिरुद् ब्रह्मणे नो व्युत्थानो जनय विश्वारे । Our ancestors, the Pithrus have pursued and found out the hidden light. They have brought forth the Ushas with their true thoughts and chants. गृह्णंज्योतिः पितरो अन्वविन्दन् सत्यमन्त्रा अजन्तयन्नुपासम् । The great creative splendour of immortality is raised aloft by the omnipotent creator, उद्ज्योतिरस्युत विश्वजन्यं विश्वानरः सविता देवो अश्रेत् । Ushas is the daughter of heaven and the mother of creation. दिवो दुहिता भुवनस्य पत्नी । She is the mother of cows and the leader of days. गवां मता नेत्यहाम् ।

The wise Prajapathy, the father of creation sends out these cows along with all the Devas and the Pitrus. प्रजापति मध्यमेता रराणो दिव्य देवः पितृभि संविदानः । May the good dames, the waters of life, build for them a home-shed where we may remain together with their children and ours. शिवास्सदीहार्गी गोष्ठमाक स्तासां वयं प्रजया संसदेम । I invoke the divine waters from whose floods the cows drink to prepare proper food or Havis. आपोदेदी रुगहने वज्रगात्रः पिबन्ति नः सिन्धुभ्यः कर्त्तुं इदिः । The waters contain the immortal and the restorative and the Devas alone are powerful to know the virtues of the waters of Life. अप्सवन्त रस्युत मधु मेघज मयामृत प्रशक्तये देवा भक्ष्य वाजिनः । Soma, the creator knows all forms of the cows which weave the constitutions amongst the Devas. या देवेषु तन्वमरयन्त यासां सोमो दिश्रा रुपाणि वेद । Agni dearly cherishes the names and forms of all their varieties, similar, dissimilar and also of their one basic constitution. वासरुपा दिरुपा एकरुपा यजामा प्रिरिष्य नमानि वेद । With the deep Thapas, Angirassas made the cows intelligently. Let Parjanya, the multiplying God give his great protection to them. या अङ्गिरस स्तपसेह चकु स्ताभ्यः पजन्य महि शर्म यच्छतु । Ushas is the mother of the Cows and the leader of the days of life. गवां मता नेत्यहाम् । She is the foremost of Angirassas. अङ्गिर

समां भुवनस्यपत्नी । She is the daughter of heaven and the mother of creation. दिवो दुहिता ।

Be pleased, Oh Rudra ! move among the moving ones. Let blissful Vayu move happily towards the twin calves. Let them enter into the powerful plants. Let the strong ones, blessed with the living ones, drink for their protection. मयोभू र्वातो अभिषा तूया उर्जस्वती रोपयी राशिस्तन्ताम् । पीवस्वतीर्जीव धन्वा पिबन्ती क्साय पदते रुद्रमृळय । Moving along the paths of Anthariksha, the middle region, Vayu resides as a free Prana and is not confined by any tie whatever. अन्तरिक्षः पथिभिरीयमानो ननिविशते क्तमचनाद् । He is the first-born companion of the waters and the true bestower of power. Where is the divine one born and from whence he came and became many. He is the soul of Devas and the womb of creation. This god moves as he likes. अपांसखा प्रवमजा ऋताया कस्मिन्नातः कुत आबभूव । आत्मा देवानां भुवनस्य गर्भो यथाक्शं चरति देव एषः । They hear his sound as though it were his form. To the Prana of Vayu we offer food and song. घोषा इदस्य श्र्यध्वरे न रूपम् तस्मै दाताय हविषा विवेम । Praised, be the greatness of Vayu. The sound of its (movement) goes thundering and is fearful. वातस्य महिमानं रथस्य दज्जनेति नानय तस्य घोषः । It moves grazing heaven and earth, making the heaven red and razing the dust of the earth. दिवि स्पृक् याल्लक्षणानि कृण्वन्नुतो एति पृथिव्या रेणु मस्यन् । Those that enter into Vayu are urged and carried along and they follow him terrified as women. स प्रेरते अनुवातस्य विष्टा एनं गच्छन्ति समने न योषा । By them this God (Agni) is carried well in the same chariot as the Lord of this entire creation. तामिः सम्यक् सरथ देव इयते अस्य दिवस्य भुवनस्य राजा ।

Agni is really the original Mathariswa. त्व मग्ने प्रथमो मातरिश्वान् । May the active one come out from the original resident, Vivaswan. आविर्भूत कृत्यू विद्वस्वते । Oh, Agni, you are the first seer of Rishi Angira, the flowing fire. त्व मग्ने

प्रथमो अक्षिरा ऋषिः । Oh Agni you are the immortal and in your heights, you bear the mortal to give power throughout days and nights- त्वं मग्ने अमृतं स्तवउत्तमे मर्तदधासि श्रवसे दिने दिने । You create our bodies and arouse our minds for our working of crafts and arts. You are our wealth, Oh benevolent one. तनूकृद्रोधिप्रमतिश्च कारवे त्वं कल्याण वसु । The Devas have therefore originally made you the life of all life, of Nahusha, the first of mankind. त्वां मग्ने प्रथमं मनु सत्यवे देवा अकृण्वन् नहुषस्य दिशतिम् । Oh Agni of purity, the Devas made you their mind of minds the moving life of lives and the movement of movements in their constitutions as of yore, मनुष्यदग्ने अक्षिरस्त्वदक्षिरो ययातिवत्सदने पर्ववत् शुक्ने । They made you their speech, the advocate of mind, since you are born in them as the dear son is in the father. इच्छां मकुर्वन् मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ।

Agni is the brain of heaven in the night and he comes out in the morning being born as the sun. सूर्या दिवो भवति नक्ष मग्निः तत स्सूर्यो जायते प्रातरुद्यन् । Ushas, the great creative splendour of immortality is raised aloft by the omnipotent Savitha, the creator. उदुज्योति रमृतं विश्वजन्यं दिशानरः सविता देवो अग्नेन् । Even the rising sun, Surya, supplies us with energy from Savitha, the creator, for the Surya surely is in touch with the might of that Savitha. नूनं सो अस्य महिमा पिनाष्टि सूर्यविदस्मा अनुदादपस्याम् । Agni is the eternal banner of all creation and is the creative embryo. The moment he is born, he extends and occupies all the regions of mid-space. विश्वस्य केतुर्भुवनस्य गर्भः आरोदसी आपृण जायमानः । Agni encompasses all knowledge and has become as it were their circumference. परिदिशकाव्या नेमिश्चक्रमिवाभवत् । The seven original splendours are spread in that leader of Yajna. आ यस्मिन् सप्तरश्मयं स्तिता यज्ञस्थनेतरि । That is the great ancient sheath, the surrounding envelop into which the waters of creative knowledge are received as they enter in. महत् तदुल्लं स्पष्टिर् यदासीत् येनविहितः प्रदिवेविधायः ।

Oh Agni all know that everything is distinct in that total constitution of you as one Agni. विश्वा अपश्यन् बहुधाते अग्ने जातवेदः तन्वो देव एकः । The covering sheath is an undecaying circle around the splendour of the region of light with its twelve sectors of the seven hundred and twenty sons of Agni, spread radiating in pairs from the centre towards the endless circumference. द्वादशारं नहि तन्वराय दर्दति चक्रं परिवां व्रतस्य । आ पुत्रासो अग्ने मिथुनासो अत्र सप्तशतानि दिश तिस्र तस्युः । Seven are yoked to the chariot of one wheel, the seven being only the seven names of one horse; and the undecaying wheel has no horse but three different centres, and the wheel contains all these worlds. त्रिनाभि चक्रं मज्जरं मनर्वं यत्नेमा विश्वा भुवनानि तस्युः । Three maned lions of power are regularly seen in the centres of the three regions of the cosmic circle. One is found in the regular rounds of the renewing year. Another watches the world from above with his deep seeing rays. Yet another is found in the form of the radiating movements (of Vayu). अथः केचिन् क्रतुधा दिचक्षते संक्षतरे वपत एक एषां । विश्वमेको अभि चष्टे शचीभिः घ्राजि रेकस्य ददते न रूपम् । The children of the three regions extend far beyond the centres of life and also enter into the energetic sustenance, the warm food of life. प्रजाह तिस्रो अलाय मीयुर्न्यया अर्कमभितो विविधे । Being great, the purifying one Brihathi entered the world into the verdure of vegetation (Chlorofil) as the great voice of Voc. बृहद तस्यौ भुवनं पन्तः पदमानो हरि आविदेश । She the voice is the mother of Rudras daughter of Vasus and sister of Adityas, and she is the centre of immortality. मत्तारुद्राणां दुहिता वसूनां स्वसा दित्यानां ममृतस्यनाभिः । I say to these that are eager to know to let the straight-going cow of Voc go unhurt. प्रनुवोचे चिकितुषे वनाय मगामनया मदिति वथिष्ट । She is the Divine cow of Brahmanda that moves around the Devas accompanied by various ties and evolving wise expressions of speech. Let no mortal obstruct her in his pettiness.

edness. क्वचिदिदं वाच मुदोरयन्ती विश्वामि रुतिनि रूपतिष्ठमानां । देवां देवेभ्यः परंयुषी
गां मा माह्वस्व मर्त्यो दधचेताः ।

Agni is the child of the waters and with his powers he is the beloved sacrificer and the regular resident of the true vastness. अग्नौ नपात् यो वसुभिः सहप्रियोद्भोता पृथिव्यां न्यषोदत् ऋत्विगः । Jata-Veda resides in the Arannies of earth and heaven as the foetus is in the pregnant ones अरण्यो निहितो जातवेदः गर्भद्वय सुधितो गर्भिणीषु । Let the Bharatas, the carrying ones that bear the burden, strive and churn for the resolute and powerful Agni, the father of the Gods. अमन्विष्ठां भारता रेवदग्निं देवभ्रवो देवतल। सुदधम् । When properly churned and securely placed in his seat, the young seer would lead the Yajna path of life. निर्मथितः सुधितः आसपत्ये युगा कविरध्वरस्य श्रेष्ठा । Oh Agni, when fed and reared, you become Varuna and Mithra. त्वं मग्ने वरुणो जायसे यत्वं मित्रो भवसि यत्त्वमिदः । You are the son of courage. You become the Visve-Devas. You also become Indra for bestowing on the mortal offerer. त्वं विश्वे सदसस्तुव देवा स्वमिन्द्रो दाशुगे मर्त्योय । Oh Agni, let us withstand the trial of thy discipline as the potent god Yama, so that we might overcome any difficulty or envy. अग्ने शक्ये ते वयं यमं देवस्य वाजिनः अतिदृषांसि तरेम । May you become the child of our constitutions and may your good mind be kind to us. स्यान्नस्तु स्तनयो विजावाग्ने सा ते सुमतिर्भूवस्म । You are the immeasurable and the infinite heat and light of the entire space of the three regions and your name is the warmth of food (Havis). अकं स्त्रिधात् रजसो विमानोऽजस्रो यमो हविरस्मि नाम । You are the unfailing spring of a hundred jets, the father of knowledge and speech. वतधर मुक्त मसीयमाणं विपथितं दक्त्वानां । The wise sage Usana, soured you as his Voc, the speech which works for the thoughtful mind, Manu. उशनं कथ्ये स्त्वां होतारं माहावत । Let Brahmanaspathy and true goddess Saraswathy come हेतुः ब्रह्मणस्पतिः प्रदेव्येतु सृजता । Brahmanaspathy rally utters the mystic words in which

Indra, Varuna, Aryama and other Devas have made their homes. प्रनून् व्रजयन्त्यसि मेन्द्रं वदत्युक्थं यस्मिन्निद्रे वरुणो मित्रो अर्यमा देवां सोऽवांसि चक्रिरे ।

Oh Agni, Jata Veda is our first name, yours and mine also. अग्ने मम नाम तवच प्रथमं जातवेदा । I invite you for the protection of this Yajna. Come along with your powers of Maruts. प्रतिश्रं चारुमच्चरं गोपीषाय ग्रहयसे । मरुद्भि रस आगहि । I prepare this sweet Soma-drink for your first draught. अग्नि त्वा पूर्वोत्तये सृजामि सोम्यो मधु । Agni is, as it were, the President of the Republic of wisdom and he is ever accompanied by his marshalled forces of wisdom, the Maruts. He is welcomed by the wise Yajamana to drink a cup of Soma and to protect the grand Yajna of existence and its harmonious management with the might of his forces that are capable of shaking mountains and changing the course of the oceans of existence with the penetrating rays of the brilliant powers of Adityas, in the stellar spheres.

Oh Agni, the Devas have all made you joyfully as their messenger. Help and create oh dear one, you are the first of the respectable ones of the universe विश्वे हि त्वा सजोषसो देवासो वृत्त मकन्त । श्रेष्ठ देव प्रथमो यज्ञियो भुवः । Oh wise one, you shower your virtues like the beauties of lightning showers. तवश्रियो वर्पस्येव विद्युत श्रित्वा चिच्छिव । They are like the ensigns of the waking dawn, उपसां न केतवः । and like the rays of the sun. सुदस्येव रश्मयः । The plants receive the dawning rays of fire and conceive the Agni periodically. तमोषथो दधिरे गर्भं मुत्तियम् । The waters give birth to him. तमापो अग्निं जनयन्त । Craven by the mothers, he enters and settles in them through food and drink carried by the waves of the blowing winds of Vayu. They all attract you separately like the different spokes of a wheel. कतौषधृता इषितो दक्षा अनुवृषु यदन्ना वेदिषाद्वितिश्वे । आ ते यतन्ते रथो यथा पृथक् वर्षास्यग्ने अवराणि यक्षतः ।

With the rays of light radiating in all directions every stellar body is like a lion with its hairy mane. Kesi, the maned lion, is the purifying Agni. Kesi is extension. Kesi fills the atmosphere and he is the all-pervading one who sustains heaven and earth. केस्यग्निः केसौ निपं केसौविमर्ति रोदसी । केसौविश्वे खर्दंशे केसौदं ज्योति रच्यते । The holy ones are the forces of Vayu. They live wearing the pure and brown, accompanying the vibrations of Vayu in whom the Devas also reside. मुनयो वातरचनाः पिशंगा इवते मखा । वात स्यान् प्राजि यति सदेवासो अरिस्त । Encouraged by the holy sages we ever live in the Pranas of Vayu. उन्मदिता भीमेन वातो वातस्य वासा वयसौ । You men may see us in your bodies. शरीरे दस्माध्म यूयं मर्तासो अभिपश्य । Vayu gallops in the Antariksha appearing in all the forms, placed as the companion of every Deva for proper working. अन्तरिक्षेण पतति विश्वा स्या इवाक शत । मुनिर्देवस्य योक्त्र्याय सखाहितः । Agni the wise one, the horse power and companion of Vayu and the holy ones, are dear to Devas. वातस्यासौ वायौ स्वधासौ द्वेवपितो मुनिः । He resides in both the oceans, the far outer one and the near inner one. उभौ समुद्रा वाक्तेति यथपुत्रे उतापरः । He is moving in the footsteps and movements of the residents of waters of music and of the Pranas of all creatures. अस्तरसो गन्धर्वाणां मृगाणां चरणे चरन् । Kesi is the knower of the residence and is the sweet companion in enjoyment. केसौ केतस्य विद्वान् सखा स्वादुर्मदि न्तमः । Let Vayu stir hidden in us, since Kesi drinks alongside of Rudra with a pure vessel. वायुरस्मा उपासन्वात् पिबिष्मा कुनसमा । केसौ विपस्य पात्रेण बट्रेणा पिबन् सह । There are two Vayus one on the inner side and the other on the outer side of the ocean. द्वा दिगौवातो वात आ सिन्धोरा परास्तः । May the outer Vayu move towards you, the determined, and let the other bad one move away. दक्षं ते अन्य अदातु परान्यो वातु यदपः ।

The creator Savitha has continually been sending forth his forces through the creative power of his rays. सूर्यरश्मिर्हविकेशः पुरस्तात् सदित ज्योतिरुदयो अजरम् । The wise sustainer,

Pusha, moves up with the rise of the Savitha looking over all the worlds as the feeding protector of all their lives. तस्य पूषा प्रसवे वासि विद्वान् स्तंभयन् विश्वा य वनानि गोपाः । The powers of waters see the immanent creator Soma, the musician and thus extend with the light of truth. विश्वावसुं सोमं गन्धर्वं मागो ददृशुषी स्तहतेन व्यायन् । Indra followed him leaving away the nearer orbits around Surya and seeing the lower paths from above. तदन्ववे दिन्द्रो रारहाण आसां परिमूर्धस्य परितो स्पश्यन् । May the divine Atma, the covert musician living in all song for us from beyond the bounds of space. विश्वावसु रन्तित्तो गृणातु दिव्यो गन्धर्वो रजसो विमानः । Gandharva, the musician expresses immortalities in his songs and Indra comprehends the powers of the floods of music. प्रासां गन्धर्वो अमृतानि वोच दिन्द्रो दक्षपरि जज्ञा दहीनाम् ।

All the Devas thus reside in the Pranas or pulsations of Vayu, the moving one in all. Gradually they appear more and more clearly in the sounds, voices of Prana, in sonants, consonants and combinations in words or Ukthyas, sentences of Sasyas and proceed to appear in the deeper and higher associations of poetry, song and even of pure music which is no other than the highest manifestation of the harmonised wisdom of Agni, the ever accompanying soul of all the Devas of different stages including Vayu his own Prana. Agni is thus the father of the Devas and is the one creator and sustainer. Vayu is his first created companion and associate. While Agni is the soul of knowledge, Vayu is the Prana and accompanies Agni through all expressions of knowledge into language or Saraswathi. She is the consort of Brahma in all creation and the living abode and element of all gods even in the state of the song of wisdom. Without Saraswathi, Brahma cannot be happy and the other Devas suffer suffocation. Thus when Soma, the soul and the great Gandharva took off

Saraswathy for his own music, Indra left of his orbits near the Sun and moved slowly away towards Soma, the highest Gandharva. The other gods too suffered since they lost their homes, in language as Swaras of Voc into the tunes of the highest music. Soma then had to return Saraswathy to Brahma, language to knowledge, for the basic Pranas of both language and knowledge, of Saraswathy and Brahma, are the very life of all. Even Agni had then to be led by the hand like the blind. But when the consort of Brahma was restored to him, his very life revived from suffocation, and all creation was free. Vayu or breath or Prana is such a near and dear accompaniment of Agni in all forms of existence, inanimate or animate, unconscious or self-conscious.

Rumor speaks of the ancient insult of Brahma (knowledge) when he remained as Prana in the bosom of the infinite waters. तेजदन् प्रथमा ब्रह्मा किल्बिषेऽकूपारः सलिले मातरिषा। When they the first-born ones of truth and the blissful sojourners were in a state of great trying penance. नोळुहरी सप्तउग्र मयोभू रागेदेव्यः प्रथमजा ऋतेन। Soma the first ruler took away Brahma's wife and returned her without keeping. सोमोराजा प्रथमो ब्रह्म जाया पुनः प्रायच्छ दहर्णायमानः। Varuna and Mitra were pained and Agni spent life by simply being led by the hand. अन्वर्तितो वरुणोमित्र आसीदमिर्हता हस्तैरुग्रानिनाय। He said that the consort of Brahma under the curse has not to be touched by the hand. हस्तं न वा ब्राह्म आधिरस्या ब्रह्मजायेय मिति चे ददांचत्। She remained unable to send for a messenger and in that way the realm of the king remained guarded. न दूतान् प्रये तस्य एव तथा राष्ट्रं गुपितं क्षत्रियस्य। The Devas and seers who formerly remained in Thapas said of her that the undetainable woman of Brahman has been brought and held in the remote region. देवा एतस्या मवदन्त पूर्वं सप्तश्रव्य स्वर्गसे ये निषेदुः भीमजाया ब्रह्मणस्यापि नीता दुर्भा दधाति परमे व्योमन्। Residing unwillingly there in that hated

dwelling, she, who was a limb of the Devas underwent Brahmacharya, like a lonely student in Thapas. ब्रह्मचारी चरति वेदिषट्पिपः स देवानां भद्रत्येकं मह्यम् । At that Brihaspathy got back his wife, she being led him by Soma. Just at that Devas are given their offerings. तेन ज्ञायामन्वकिन्दद् बृहस्पतिः सोमेन नीता जुह्वा न देवाः Working correctly the Devas as well as men and kings gave offerings again through the consort of Brahma. पुनर्देवा ब्रह्मदुः पुनर्मनुष्या उत राजानः सर्वे कृत्वाणा ब्रह्मजायां पुनर्ददुः । Having released the active wife of Brihaspathi quite untainted, the Devas ate the food and enjoyed the strength of the earth and attended on the swift going one. Uru-gaya. पुनर्दाय ब्रह्मजायां कृत्वा देवैः निकिन्त्रियम् ऊर्जे पृथिव्या भक्त्या योऽ ह्मण्य मुपासते ।

The horses draw the chariot of Ushas, Aswins, Surya, Indra etc. But the cows are the common property possessed by all from Agni, Rudra, Indra, Brihaspati and Vishnu. The latent intelligence of the Pashus gradually awakens into the self-aware expressions of Brihaspathy and expand into the blissful and extended singing of Soma, the Gandharva, and Vishnu, the Uru-gayaha. The cows are named Gavaha. They always go and are therefore called the ever-going ones the incessant mobile powers of the eternally moving waters of the oceans of existence. The cows are therefore said to be preparing food for us from the oceans and feed Agni, Indra, Brihaspathy and the awakening intelligence is called the milk-cow of Brihaspathy, ie. Saraswathy the sustaining and awakening milk of the cow of plenty of Brahma, the creator. The cows prepare food to all Devas or powers from the flood of life. They are the Pranas exhibiting varied powers of fire, heat, light, sound, sense, thought and consciousness. The Pranas are the vibrating impulses of movement and expressions of knowledge and they are all the Devas or powers of Agni. They are all from the flood-fire of Agni and are known as Angirasaas. They are also intelligent and intelligent perceivers and seers of knowledge and are therefore proclaimed as Rishies.

The pulsations of life, cosmic or microcosmic, in all varieties of forms are commonly named as the Pranas. The Pranas are also known as seers called Angirasas, the flowing Agnees or fires. The Pranas are also called Pasus of Vayus and Maruts born of Rudra and reared by Pusha. Again, the Pranas are also referred to as the powers of Ayu, the life of the first man, the Vispathi, whether wandering as Yayathivat or gathering together as Nahushavat, or thinking as Manushvat. But they are all known as the original powers innate in the Divine waters of Apasaha, as the powers, of Rudra the wanderer of the Rodasees, as the Vasus or constituent wealth of Agni, and also as the Adithyas, the sons of the mother Adithi, the undivided firmament or even of the undifferentiated Brahmanda. They are also known as animals such as sheep, goats, cows, bulls, and horses, all animals both masculine and feminine. The males represent the motor centres and their powers, and the female ones which yield their milk as secretions in the constitutions and as the planetary forces with their yield of showers of light in the cosmic constitution, while the floods are the circulatory fluids through all regions. The horses and cows are more consistent and persistent presences in Veda. The horses are the motor powers attendant on the planets or Adithyas, and the planetary bodies are the cows moving in their spheres called Gocharas. But all life-impulses are generally called first as Pasus or originating impulses of life and are later on called as cows, the sensible, intelligent ones, yielding their milky showers as food and wisdom, as impressions and expressions of sensations, feelings of life, light, sound, and speech. Even as Pasus they are seers पश्यति पशुः। The lord of Pasus is Pasupathi. Since Rudra is the lord of Vayus and Maruts, he is known as Pasupathi. Since he moves in the two vaults of the intervening region of Rodasi, Pasupathi is Rudra. It is these Pasus that are the basis of speech-utterances of Voo reared by Devas देवी वायमजनयन्त देवाः तां विश्वक्याः पश्यो वदन्ति। These Pasus, Cows, Pranas are Angirasas. The intelligent

Pranas form into different groups of differing units and exhibit their powers and functions as Saptagwas in the seers or Rishis, as Navagwas in the progenitors (or genes) as Pitrus and as Dasagwas in Manus, the thinking ones of the conceiving and creative Prajapathies of the mind. The floods then are the floods of existence as well as the floods of life, perception, feeling, thought, and wisdom, and the cows prepare and feed the beings of various states of existence of all regions influencing and influenced by the luminous powers of Agni, Surya, Mitra, Varuna, Pusha etc., and finally they reveal themselves as the vocal sounds, the elements of Saraswathy's speech.

The cows are known to remain lying in the waters of existence and they emerge out of the oceans as Pranas functioning in several ways and enter the flood again to emerge as fresh waves of Pranas to carry on their implicit potencies into explicit manifest existences from the eternal flood of wisdom. The Pranas that come up then, as waves are of every category of the Seers, the Pitrus, the Devas, the Manus and the Gandharvas etc. They are also found in the impulses of all creatures. The waters are the oceans of knowledge and the waves are the Pranas of Agni. But the floods and Pranas both belong to the soul potencialities of Agni termed as Angirasaas having fiery tongues, thoughtful minds, and seeing eyes अग्निजिह्वाः मनवः सूक्ष्मक्षयः ।

Since these waters are ever flowing, they are also known as the flood of Saraswathy. The highest exhibition of the powers of life are in knowledge and their earliest indications are in the Pranas, the pulsations of life. The whole march of the process of life aims at a awakening the inherent powers of Pranas to the highest stage of self-realisation into the utterances of thought and language gradually growing again through the march of the measures of Chandas, Grahas and Sthomas into the rushing flow of the music of Gandharvas, the song of Saraswathy whose attractive beauties made even the gods to compete for the pos-

session of the melody of song of life or Gayathri Soma, the king and creator is said to have taken away the singing Saraswathy from Brahma. Leaving the lower orbits near the sun, Indra went away far into the bigger and unseen orbits nearer Soma, having been attracted by the divine melody of the elevating music of Saraswathy. The waves or Pranas of life have their highest existence in the eternal waters of wisdom and contain all the powers of life, light, sound, thought, speech and song in the music of life and its spheres. They are therefore called the forces of movement वसु रचनाः and as the wise ones मुनयः। They exist in the Pranas of all bodies, sleeping in stones, dreaming in plants, walking in animals, remaining conscious in men, and even of consciousness in Rishies. The Angirases are therefore said to be carrying on their Thapas of intense thinking in the Aranyas (not in forest away from all life) but between the Aranies of the universe, the earth and sky, and in the human pair, the mother and the father. The lives, individual and universal, are of the central Pranas or Angirases of the one original Agni. Their Pranas are the creeping serpents of the moving waters of life, the seeing Pasus, the moving bulls, goats, sheep, the galloping horses, the soaring birds in the sky and also the creative Pithrus the perceiving Seers and the urging Devas in the Yajna of life whether in individuals or the universe. This is Yajna the unity of the system of all powers in all beings of every strata of existence. This Yajna is latent in the objects, the concretised forms of individuating nature of consciousness. Therefore the all pervading knowledge is proclaimed to exist for ever in the functioning of the Yajna of existence, सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् which is ever kept continuously working by the wise Agni, the parent, guide and friend of all from within and without.

अग्ने नय सुपथा राये अस्मान् देव द्युनानि विद्वान्।

VEDIC OUTLOOK

APPROACH TO THE VEDAS

अग्निमीळे पुरोहितं यज्ञस्य देव मृत्विकं होतारं रत्नधातमम् ।

अग्निः पूर्वेभि रूषिभिरीड्यो नृतेनै रुत स देवा गृह वक्षति ॥

The central concept of the Vedas is that the foundation of the entire universe is an infinitely pulsating ocean of ethereal waters as the source of the endless powers of life, growth, energy, light, sound, feeling, thought and speech, flowing through the vital streams of individuals and awakening them into the perfections of the immense flood of experiences in the waters of the heart as the real ocean of wisdom surviving through continuous generations as the pure universal and creative waters of the delight of life, light and beauty of bliss. शुक्ला न वायदेवम शोना मयन्तु ।

The Cosmos is an immense ocean of existence of the imperceptible flood of infinite powers, whirling and unwhirling alternately between their centre and ever increasing circumference with endless fusion and diffusion of the septenary oceans, rivers and streams exhibiting their seven-fold sparks of energy, fire, light, sound, thought, will and consciousness emerging out and merging into the pulsations of the waves of Pranas in the flow of Angirases, the flood of the infallible fire of the original will of Divine Agni, the foundation and spring of all knowledge.

The infinite waters are the sources of the incessant flow of life, growth, energy, light, sound, feeling, thought and speech, all in one immortal flood. It is said that when the Vedas were withdrawn into Agni in the centre of the depths of the oceans, the whole creation grew pale and inactive. The Devas too in critical times intently churned the ethereal oceans of milk and obtained their immortal Nectar. It behoves us that we too, in our turn, churn the Vedas, the oceans of knowledge and again gain the light of the Nectar through the evolved sun or Surya the centre of the unfailing light and life of the universe. सद्देवा यतयो अथा भुवनान्यापिन्वत । अत्रा समुद्रं आगच्छन्मा सूर्यं मज्जमर्तन ।

Veda is a vast and composite literature of extensive tracts of prose, poetry and song i. e., of Yajus, Rik and Sama, all revolving in one dramatic dance around the Vedit, the central seat of the operations of Yajna performance. This composite Srautha literature is later collected and sorted into Samhitas or compilations under different heads. Each of the collections has varying editions of different Sakhas or branches of the Veda. The entire knowlege of all the branches had become the common realm of the Atharva Veda which is represented in Yajna by the Rithwic called the Brahma, having his place among the operators of Yajna as the fourth silent supervisor of the entire operations. The Atharvan thus represents the total wisdom of the Vedic culture even in the other branches of knowledge implied in the explicit lore of Vedas. The descent of all knowledge into the realms of the mind of common men starts from the highest and pure realm of wisdom into the flow of the expression of language.

Though Veda is an extensive range of literature with a confounding variety of divisions, forms and technic, it possesses a definite scheme of planes, spheres, regions and their residents, working on a permanent foundation of a basic plan and order which is worthy of the great effort of a noble approach for understanding. The Veda is revered as the original expression of the innate urge of knowledge प्रथमम् वाचो यत् प्रेत । The Vedas are said to reveal the light of knowledge ज्ञानविद्याम् through divine singing गायत्रम् त्वो वदति शकरीम् of the Para Voe entering into the subtle perceptions of the souls of Seers तामन्दविन्दन् ऋषिषु प्रविष्टम् who bring it down, carefully and sincerely with powerful minds refreshed in the waters of the heart हृदा तत्रेण मनसो जवेयु into the plane of common language by following the subtle process of the Yajna of Reality यज्ञेन वाचः पदवीम् मम्यन्, inherent in the rush of the heavenly waters into the genial flow of streams and rivers over the plains of the common terra to fertilise and nourish the vegetation of all varieties of beings.

The presiding soul of existence in his native bliss ever cherishes the will to increase, improve and multiply. He releases the creative flood of the waters of wisdom, fully loaded with all powers and the waters are ever big and potent. Original existence is a great flood of the potential waters of the one life of wisdom of the infinite ocean of the harmony of knowledge with an incessant flux of the infinite inherent powers into the constitution of Brahmanda, the consolidation of the waters of knowledge into life-forms and back again into the oceans for renewed operations. The one Prana of the ocean of the waters of knowledge i.e. Agni evolves himself into the conveying horse or Vahni and then into the Sun, finally reared into the full blown

powerful Suparna, the fully realised soul who addresses the mother and is again replied by the mother तं माता रेडि च तं रेडि मातरम् । Suparna, the full-grown Garuthman, the sole representative of the soul, soars high on his wings with the sweet Nectar of his song and moves into every quarter, above, below, across, athwart, all around and within everyone of all the spheres of existence.

With the progress of the revelation of the vision of Suparna within us, the Vedas are found to be self-revealing and self-sufficient, containing clues for the complete understanding of the treasures of their sacred secrets. Generations after generations have asserted their confidence in and respect for them, and lived up to their practices, quite unconcerned with the notions of their rational foundations, and in course of time, the basic rationale of the system of clues is lost sight of. The practices continued to be believed in, but became more and more formal with also the imperceptible creeping of changes due to the impact of cultural waves both from within and without. Althrough, there also began the process of simplifications and substitutions of materials until only faint shadows remained in the place of realities, giving rise to doubt and disbelief in the practices. All along, the influence of Veda on other world cultures was so great that echoes of it are found recorded in other cultures in various stages. But age after age has also bestowed its corrective attention to get at the basic secrets of the foundations of the great edifice and to revive the essence of it. Each generation has expounded its understanding in amplifying the Vedic light of truth in a variety of ways in the Aranyakas, Brahmanas,

Upanishads, Kalpa Sutras, Darsanas, Agamas and Puranas, each group vindicating the teaching of the Veda in its own way.

The Kalpa Sutras belong to the different branches of Yajurveda and are guides in Yajna performances in the details of the order of Krathus. They try to maintain the practical importance of the Vedic practices while the Aranyakas explain the Krathus on the mental plane. But the Kalpa Sutras only dilated on the details, materials and their order and plan of action in Yajna, without attempting to bring out and expound the basic concepts that are at the foundations of Vedic culture or of the specific Yajnas as practical performances. Hence they came to be classed as rituals and the whole range of Vedic practices were treated as no better than meaningless ritualistic practices of superstition. What is most essential for the resuscitation of Vedic culture is the understanding of the entire scheme of Yajna with its fundamental principles, fields of operation and plan of action, and it is only then, the knowledge of detail could be verified and made to serve its useful purpose. The understanding of Veda revolves round the notion of Yajna, which serves as the scientific measure and standard of Vedic knowledge. जज्ञ विद्याम् ब्रह्मस्य मात्राम्

The one centre of all Sakhas is therefore Yajna in which are focussed many sciences and arts in the various dealings in the lives of the individuals, of family, society and polity of the Aryans. Yajna unites the scheme of thoughts and acts of men in their dealings with various kinds of objects, plants, animals and of human beings, all united and expressed in terms of the constituents of the Purusha of Integral Exi-

stence. The object of the study of Veda is to get at the unity behind all varieties of the functionings of the constitution of intelligence in one Yajna of varied strata. The unified knowledge of life worked out the practical details of life-activities and is finally expressed in terms of the fundamental notes of vocal expressions of the language of Brahmanaspathy, the Saraswan flowing into the flood of Saraswathy. The vocal notes and sounds forming into words, sentences, metres and songs of Veda, are referred to as the homes of the Devas that carry on the Yajna of intelligence from the light of thought into speech, referring to and revealing their relations to the world of objects and beings in the ocean of the vibrations of the life-breath of the universe as Pranas or the living floods. The soul of the Veda is therefore universal knowledge arrived at with the fusion of particular notions of the varied sciences. The Vedic utterances in their ultimate and supreme origins are said to be the living residences of the Devas who stand symbolising all shades of the forms of knowledge, ranging from the abstract scientific notions and concepts, up to the concrete world of objects. Thus the subjective and objective sciences are united harmoniously in the sounds of voice recorded by Riks when uttered in the highest tone अक्षरे परमे व्योमन् वेदा अधिदिश्वे निषेदुः। The relationship of the basic concepts of the mind is with the rational soul of the concrete world of objects, and this world is dealt with in terms of Devas, their relations, and activities expressed slowly as time went on into parables, allegories, fables, legends and exploits of Devas, Rishies and Pitrus etc., distinctly in Puranas as the powers were defined into concrete entities. The symbolism of Vedas has to be studied

at all the scientific and Puranic levels. But Vedic Devatas are posited even in practical Yajnas as having intangible existences and favouring the concrete functions of abstract powers परोक्ष प्रियादि देवाः प्रत्यक्षद्विषः Every form and object is said to have its own presiding soul as deity, and the objects have their individual distinction of function and nature though they themselves are never taken as Devatas. Hence they are the material requirements of the many Yajnas as the concretised forms of Devas. Since the primary stress of Yajna, Devas and materials is on of the objective and abstract notion of things, powers and events, Veda is said to be impersonal and supra-individual ie. Apourusheya. The truths of Veda are independent of the Rishies that put them into statements from the current words of sciences.

Yajna, being the soul of Veda, is the centre of our interest in the attempt to understand the whole basis and constitution of Veda, Yajna-Devas, materials, men and the technic. Yajna is said to be the unifying scheme of the varied strands of the universe with man. Yajna is the scheme of unity by which the universe is held together in the world and in man, fully intertwined by hundreds of strands that tie up and hold together the many thousands of the parts of the universe यो यज्ञो विश्वं सन्तुमिच्छति एकशतं देवकर्मैर्मिरायतः ।

Yajna may be said to be the integrity of existence, bound by all-involving ties, expressed in Veda as the integrity of sciences with all their principles and facts expressed through the symbolism of concepts, forces, activities and their relationships. Great and strenuous effort is necessary for the focussing of facts for the understanding of the unity of Vedas, best represented

in the imagery and concept of Tharkshya (Garuthman), the concretised shape of the Chandas and Sthoma. The understanding and declaring of the unifying concept of Tharkshya is therefore said to be the great heroic act of conceiving the yoga or unity of Veda
 कश्चन्दसाम् योग मावेद धीरः ।

|| The study of Veda is conducted mainly on two principles, the textual based on the verbal aspects and the conceptual based on the ideas of the texts. वाच्यदीर्घाणां सार्थी भावना । But the language of Veda is not literary in the ordinary sense i.e., it is not either descriptive or narrative of concrete things, persons or facts as is usual in the works of individual authors and their literary forms with their centres of interest in story, plot, characters and their dealings. The study Vedic language is based mainly on the principles of critical investigation of a vast field and its foundations of scientific topics and subjects of an enduring nature. The words of Veda are studied first on their Yaugika or root meanings. Then they are subjected to the principles of phonetic variations of Niruktha on a scientific basis. Whenever a sentence has to be studied for its meaning, the five common vritties or general principles of grammar are applied वृत्तिसामान्येन परीक्षितव्यः
 But wherever a difficulty arises, that particular part of a word or sentence is chosen where there is a semi-vowel or अन्तस्थ and there a break is effected so as to give rise to two roots or stems, held together in the glide of the semi-vowel. यत्न अन्तस्थ अन्तर्धातु भवति तद्विग्रहलीनाम् पदम् । But the realms of facts recognised by Yaska are Adhi-Bhutha, Adhi-Daiwatha, and Adhyatma and the regions dealt with are Pridhivi, Anthariksha, and Dyau. But the real unity of Veda is truly found in the unifying subject of Yajna, which

is chosen to be the main plank of Mimamsa by Jaimini. Mimamsa studies the objects and methods of Yajna, Dharma and their activities in the light of the paraphernalia determined on the basic evidence of the wordings of different verbal texts of the different Sakhas according to the principles and canons of objective criticism. Since the whole Vedic literature is impersonal and objective, belonging to the realms of positive sciences, the verbal and connotative meanings of words, along with the propriety and mutual compatibility of texts and ideas is the main field of Mimamsa. But there are the ritual and its plan, process and detail which are also the major considerations of Mimamsa.

Knowledge of incidental facts, and references to their mere names and descriptions in the Vedic passages does not constitute real knowledge of Veda, unless the facts are explained in the contexts and settings of Yajna. The individual Sukthas eulogise the powers of the Deities and the properties of materials etc., investing them with powers and functions in Yajna. Almost all the Devatas are attributed with the same powers, glories and excellences, and all the Devatas are said to be multiplications of Agni and they are named as Indras, Rudars, Maruts and Adithyas according to their power exhibited at certain periods of their functions. Even material objects such as Varma, Dhanush and Scera are also called Devatas by virtue of the presiding power inherent in their nature. But there are also suggestions and indications behind the common powers of Devas, of their individualities, of the spheres of their existence, their operations, relations and their mutual and common workings according to a constituted scheme of Yajna, worked

out into practical ways of life. Man works out Yajna and is worked out by Yajna. यज्ञो एनम् वदत । The Yajna scheme with its practical foundation in the human realm is the subject matter of Yajur-veda, which might safely be said to contain the secret clues of Vedic understanding, and the Yajur-veda thus happens to be the field of our investigation to get into the heart of Yajna. Without the basic plan of Yajna as the main guide, any amount of guess or free imagination would only be a wild chase. Even the efforts of breaking words into stems, roots, or elementary sounds, or of the analysis of sentences based on syntax would be of no use without the preliminary effort of determining the field and ground plan of facts under consideration. When once the scheme of Yajna is found out, we can assort and find out the distinguishing features of each of the Devas individually and collectively from the midst of the confounding number of their common powers.

The present-day methods of comparative philology and comparative ritualism are claimed to be modern, advanced and therefore of great value. It must be noted that Vedic ritual is the oldest of all. When we remember that at various periods of cultural life and history of Vedas, its ritualism was copied by other religions, indigenous and foreign, and developed into, individualities from the Vedic original, which too had also gone through various modifications in the various cultural states of the Agamas and Thanthras of different cults. In fact the Nigamas are the collections of the Manthra-Samhitās of Veda, and the Agamas form the bulk of the overt, practical and for a time unrecorded religions that were obtaining in the ritual-practices and recorded by the Agamas and Thanthras

upon which are later founded those of other religions. It is this recorded ritual that now goes by the name of Masonry also in our time in different countries. *All ritual is derived from Vedic practices of Adhana and Chayana, the sowing and rearing of life-fire, followed by the building of the Home of Agni for proper worship, and final march into Agni for returning again from the same Agni as a purified gem into the freshness of the dawn of life for further progress.* Adhana is the sowing of life-fire, and Chayana is the building up of the constitution of Agni. The measuring implements of Sulba and Sutra, the triangle, square, polygon and circle are the measuring instruments for building the temple and the tower for the Holy Fire, that creates, rears and regenerates all in the home of the divine Agni in the Yajna Agar, the Sanctuary or Garbhalaya of the Temple. The Yajna-kalpas are the practical methods pursued in the Yajna Viharas, specially built for the purpose and popularised by Yajnikas. The full significance of the Yajna-Agaras for regeneration and reorganisation is brought about in the Rasayana-kuties later on built by Ayurvedic science for the practical purposes of regeneration, rejuvenation, proper rearing and repair. But the Agamas which contained the tradition of Vedic Ritual has been rightly used by the Rasayana principle of the Arsha Ayurveda, itself being the continuation of the thought of Vedic experts वेदविदाम् मतः In the Chayana, there is what is called improving the laying of bricks preceded by the building of the Vedi, the temple of Agni, and the bricks are really referred to as Prana-Bhritaha, the living cells that hold and carry on life. The ritualistic practices thus supplied the material for research into the principles and laws of the theories of Nigamas, and served as the sources

of Nighantus or Lexicons made ready as Yaska mentions. निगमनात् निघण्टवः The Masonry is of the outer temple halls while the Chayana-building refers to nature's building and rearing of living houses. The ritualism, indigenous or of foreign sources, cannot therefore take equal rank with the ritualism of Vedic Kratus. Therefore the Vedic Krathu is the proper basis of investigation, and the Yaga alone is taken up by Jaimini in his Mimamsa. It is thus evident that the field for the understanding of Yajna, its basic principles and practices form the body of Yajur-veda. The extant Sakhas of Yajur-veda supply the proper field and material for the true understanding of the Veda and its rationale, in the light of the Ritualistic basis. The extant Sakhas of Yajur-veda are to be taken as the direct descendents of the extinct Sakhas of the original Yajur-veda that should have preceded the Rig-Veda and supplied the subject matter to be eulogised in the Riks. In fact some of the Riks themselves point to the practices of Yajnies as norms for decisions over discussions regarding the propriety of the contentions of differing schools of thought on points such as the superiority, inferiority and differences of the wisdom and the paths pursued by the Devas, the Pitrus and Manushyas and all their common dealings. There are ample illustrations in many of the Riks that they try to explain the several notions and qualities conveyed by each of the names of Devas such as Pusha, Bhaga, Indra, Dadhikra etc. along with several other implied ideas accompanying the major imports of the verbal elements आख्यातत्वम् of the words. Regarding the powers, functions and activities of the Devas individually, mutually and collectively, in varied combinations, there are ample

evidences of interpretative Riks that they draw information from statements in the earlier Ukhtyas and Sasyas of earlier ages whose very words and statements are said to be used in the Riks but only adopted by the twists of syncopations and apocopations to suit the requirements of Chandas or prosody and the necessities of variations of singing in Sthomas. Similar statements are also found in the Riks dealing with the nature and functions of the Pitrus, Rishies, Prajapathies, and the horses and cows in the various groupings such as सप्तम्बः, अष्टम्बः नवम्बः, दशम्बः, भूरिम्बः appearing with the rise of the Ushas, the leader of cows and accompanying Surya just emerging from Agni, the original soul and life of all in his native splendour coming from beyond the region of darkness and quite unaffected by the Night.

When we recognise that science is the foundation of the Veda or knowledge, we find it easy to understand and realise the implications of the concept of Veda as Apourusheya as a science of an objective truth, its range being the supra-individual realm of fundamental facts that abide undecaying at all times and places देवनिदो ह प्रथमा अर्जुन and quite beyond the subjective range of the experiences of individual authorship. This consideration leads us to the fact that the practical dealings and processes of Yajna need not be treated as irrational and meaningless ritual or mystic and inexplicable details continued some-how in religious practices but as a system of facts, principles and laws of different sciences of varied levels of understanding, applied and worked out into a planned scheme of the life-activities based on the positive and practical side of sciences, dealing with the impulses of life, light, sound, thought and vision

of the flood of existence. These sciences are waiting for long in the Vedic literature of a mysterious nature unrecognised, and in utter incognito but in the hope of the revival of knowledge in a scientific age which can boldly approach the facts of existence, unstinted by considerations of narrow ideas, petty morals and conventionalisms of received notions but ready to be thoroughly searched, studied and revealed to the understanding of mankind and to be safely kept alive in the basic rationalism of permanent Reality as knowledge. It is therefore meet that the Vedic thought is studied in the light of Vedic Krathu or rational ritual and an objective standard of understanding of the level of scientific truth is established instead of aiming at finding its peripheral comparisons with foreign systems of ritualisms. It is apparent that there are hints in Veda of such facts as belong to cosmology and physiology which lead to the notions of psychology, and all of them have to enter into the field of our research. Practical sciences such as health and hygiean and the social sciences of civics and politics along with the standards of human ethics have to be recognised as the life-foundations of Vedic sciences.

The words of Veda are the conveyors of various concepts and they stand as symbols for the facts of total existence in one cosmic constitution which is also in the heart of every individual existence. The Devas, Pitrus, Rishies, Men, Gandharvas etc. including the cows and the horses, all in the constitution of every being. They exist explicitly in Diva as Adityas or beings of light as Rudras in the powerful impulses of atmospheric waves in the middle region or Antharikha, and as Vasus, conceivable in the mental and spiritual constitutions of Agni. Indra at every critical juncture

seeks for and gets the help of the immanent and transcendent powers of Rudra and Vishnu, who are ever within and around Indra's-being to offer him help with the powers which they wield over his own powers of Maruts and Vayus known as Rudra's hordes. Rudra alone is similar to Vishnu in having command over the same hordes and also dealings with the cows or rays. तव श्रिये मरुतो मर्जयन्ति रुद्र यत्ते जनिम चारु चित्रम् । पदम् यद्विष्णो रूपम् निवायि तेन पासि मुख्यन्ताम गोनाम् ।

The Devas who constitute all varieties of existences with their different groupings of Pranas or Patus, are of the cows or forms of light rays or Amsus as Adithyas the palpable powers of Vishnu, Indra etc. as Rudras in the powers of Vayus, Maruts etc. in the atmospheric groupings, and as formations of Pranas as conscious concepts of the mind, the mental powers as Manus ie., the mind-forms of Agni. All these entities exist fundamentally as Angirasas, the flowing fires of the ultimate Agni as the one inmost Atma of all, and as the cows of Vishnu with their longest and innumerable horns or rays in the outermost and all-enveloping Supra-cosmic forms of the fourth and highest region. विष्णुर्गोपाः परमम् पाति पाथः प्रिया चामान्यमृता दधानः । अग्निश्च विश्वा भुवनानि वेद महर्षेवाणा मधुरत्वं मेकम् ।

The original and ultimate Atma of Agni contains in his soul all the Devas, Rishies, Pitrus, Manushyas etc. and evolves them as mind-forms or Manus, as breath-forms or Pranas or Angirasas, who form variously pulsating and flowing groups of Rishies, Pitrus etc., named under the commonest denomination of Gwas such as Saptagwas, Ashtagwas Navagwas or Dasagwas etc. The words of Veda such as Vivasvath, Yayathivath, Nahushvath, Manushvath, have to be

taken in their yogic or generic senses as Mathwardhas. Manushvath is thus the thinking Agni, Yayathivath is the sojourning or moving Agni, while Nahushavath is the clothed Agni. All these aspects co-exist ultimately in the implicit life-waves of Agni as the Ayu of Pranas or Angirasa just as they were all later named as the Amsus or rays of light of the explicit sun and other Adithayas in the splendours of the region of light, Dyaw or Adithi. But beyond the region of the imperceptible and mysterious region of darkness, there is the one Agni, the Atma of all, shining in splendour unintermittantly in infinite glory and is far beyond the range of the ordinary light of the sun. One has to pass through the region of dense darkness, grimly and intently, with his eye firmly and steadily on the brightest region beyond darkness in order to reach the highest and infallible light of Swar. उद्यच्छ्व मितमहः आरोहन्तुतरो दिवम् । The darkness is the mysterious region of Krishnadhwa of the one Agni and through it his sparks travel and enter the region of the earth presenting as the brilliant sun of the world in which the original fiery sparks of the one ultimate Agni give rise to the entities and objects of the terrestrial regions. But the Agni in the heart of the Earth is the extension from the Agni in the bosom of Swar which is the source of all creation both for the light-forms and their counterparts of the earthly regions, though for all practical purposes they are referred to as varying. Every form of life is thus not only a definite form of life but ultimately refers to the fundamental stages through which development takes place from the creeping forms of serpent of the earth on to the winged forms with the flight of Suparna, all forms being conveyances of the Supreme, the very soul

of Reality in his blissful play of sojourn in all forms and stations through all regions, from the heart to the outer vestments, developed progressively as the beautiful plumage of Garuthman with his feathery covering or chadas as the Chandas, the developed vestments of the measures of prosody for beautifying the forms of the imagery of poetry, sprung from the Riks, the emanating sparks of the fire of knowledge, as the original fire unfolds his being from the terrestrial forms into the luminous ones of the Swar. Therefore every form of existence is considered in Veda not only as an individual existence but also as a symbol and representative of its whole class in the ascending ladder of the forms of progressive existence. Hence every word of Veda is to convey not merely its individuality and genus but has an ultimate function of revealing the unity of the corresponding objects in cosmic realms and sciences in knowledge. To the unfolding Agni on the widest scale, the earth is the ball or Pinda (सूतं भृशं) of developing life (मल्लार्द्र) and the rising sun is the child of Adithi, the mother dawn, the awakening birth, and Indra is the fully grown Purusha, the individual who is surpassed only by the universal frame of Vishnu.

Suparna, the soul with his tender care for all forms of existence including his own cousins, his serpent brothers, blissfully carries on the functions of care and protection of all the lower world and its forms, since he holds in and around him the whole universe or Viswa-Rupa, the Vishnu as the form of the orderly cosmos. The universe, in its unitary and varied regions, forms, functions and vocal expressions, is symbolised by the concepts of the sciences of Astronomy, biology, grammar, phonetics and prosody etc.

which represent the parts and functions of the one constitution of Veda-purusha. Every word thus conveys a world of thought, life and light and vocal expression, through the Pranas of the one integral soul of knowledge as the wisdom of Agni, the soul and source of everything. Agni in his blissful play and pastime of existence enters the earth, emerges into birth as the sun, grows powerful with the growth of the forces of Maruts into Indra and fights the Vrithra. The Gow and the Aswa are the milk-cow and the power-horse, and they represent the food and strength that accompany all development, carried on by the process of universal metabolism known as Havirdhana proceeding from the one Agni in the heart of all the regions of the universe. Indra then increases into the wisdom of Brahmanaspaty and becomes full and complete in the swiftest sweeps of the song of bliss as Uru-gaya or Vishnu who is considered as the full form of the Yajna-Purusha of existence यज्ञोर्वैविध्यः who is represented as the transcendent lord of Vital expressions of Rudra in the centre, and both of them have therefore gained the common designation of being the guardian lords of Pasu as Pasupathy and Gopathy, Pasu being the awakening of the urging expressions of innate and original knowledge. पश्यति यजुः । Yajna being the object of Vedic investigation as it is the uniting soul of the entire Vedic culture, might be approached from various points but always towards its common centre, and from there towards its unbounded extension in all directions.

The scheme of Yajna therefore serves as a practical commentary of the Vedas and in fact the Rig-Veda presupposes the scheme of Yajna, which is the main subject of Yajur-veda. Without a knowledge of Yajna of Yajur-veda, the Rig-Veda becomes a

collection and a jumbled collection of stray poems or sonnets and would have been unfit of interpretation in the absence of the connecting link of a unifying centre. Each Rik by itself is an address to one of the many Devas or all the Devas and sometimes to a group of them, Vasus, Rudras and Adithyas. Unless the Yajna consitution is known, the coordinated team work of the Devas and the respective roles played by each of them would not be known. The underlying unity of Rig-Veda would then remain unknown, and even the words would lose their significances, for each word has a significance and reference to Yajna terms. The Yajur-veda, instead of being viewed as a baseless concoction and a later application of Riks to the show of a meaningless ritual, must be viewed as the real soul of Veda and the record of its practices, as the practical clue and commentary representing the actual working of the basic concepts of the whole of Vedic literature. In the first Mandala of Rig-Veda there is a Rik containing the prayer for the protection and the preservation of Kratus beginning with अन्नो भद्रः कृत्वो यन्तु । A vivid knowledge of these activities turns out to be the knowledge of the intellectual flow of Saraswathy, the flowing oceans of Light महो अर्णः स्रस्वति into activities.

The greatest need in the understanding of Veda is the knowledge of the scheme of Yajna. The details of practice or of explanations of ideas and words could then be varified and tested in the light of their fitness or otherwise into the all-involving scheme of Yajna. The interpreting of words in Brahmanas or Nirukta may then be studied and understood and later on verified after finding out the general background of Yajna and its major spheres. There are several kinds of

Yajnas, Deva Yajna, Rishi Yajna, Pitru Yajna, further divided into Paka Yajnas, Havir-Yajnas, Sama Samsthas, and Sathra Yagas etc. Though each class of Yajna has its distinctions of detail and purpose, all are found, to be variants of a general basic plan possessing a comon working formula with a common team of agents of Yajna called Devas. यज्ञेन यज्ञं यजन्त देवाः तानि धर्माणि प्रथमान्वासन् । The Devas are said to work out Yajna which is in their very constitutions and also the very condition of their existence. The ways of Yajna are the basic foundations of Dharma, life, and work. तानि धर्माणि प्रथमान्वासन् ।

Existence is constituted as the original Purusha repeatedly manifesting in individual constitutions of continuous generations. It is said that creation itself is the Yajna process with which Prajapathy has brought creatures into existence, and handed over the method to them through which they might come into contact with Devas and thus co-operate with their work to achieve endless progress of all, by maintaining mutual relations with the Devas, in and through Yajna as the Githa also puts it: देवान् भवक्तानेन ते देवा भाषयन्तु वः परस्परम् भाषयन्तः श्रेयः परं भवाप्स्यथा । The Universal Existence is an inter-related constitution of the totality of existence maintaining the continuity of eternal relationship by hundreds of ties between Devas, Manushyas and Pitrus etc. each category of beings taking part in it for a common purpose, just as the various levels of work of the human life are also working out the Yajna of life in the human constitution. इमे वर्धन्ति पितरो व आयुः..... Man maintains Yajna continuously and is kept continuing by the ties of Yajna. In the Yajna operation, he is related with his surroundings in several ways. बन्धुमान् भवति भगवत्येन

Yajnardha is the highest objective in all work and it is the ultimate aim of even individual lives but not individual Purushardhas alone. यज्ञार्थात् कर्मणः
 तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर । There are various spheres of Yajna of which three and seven are commonly recognised. The three spheres of Universal Yajna are Pridhivi, Anthariksha and Diva, in each of which there are seven categories of existence, operating mutually as they also do in the constitution of man, which is also considered to be working out the Yajna of life with Agni, Vayu, Surya and Soma as the four major Rithwiks.

The leading Devas of the three important realms of the cosmic Yajna are Agni, Vayu, Surya and Chandrama (as Brahma). त्वमग्ने प्रथमो अगिरा ऋषिदेवो देवानाम् । Agni is the Deva of Devas, the seer, the benefactor and conveyor of Havis between men and Gods and is called Havya - Vaha, the carrier of Havis or food for the Devas or powers of life. The Ahutees must be made into Agni to be carried as food for Devas in order to enable them to work for the help and upkeep and progress of the Yajamana. He brings the Devas of the three Lokas gradually into the operation of Yajna as he grows greater and greater, and makes them work in the different stages and states of progress. अग्ने देवो इहावद सादया योनिषु त्रिषु.....

The Agni of life nourished and reared by the Agni of cosmic Yajna, is brought into the individual constitution and set up as the young Grihapathi, the managing resident of each body. Agni the innate life of Yajna, resides in the heart of the totality of existence and also suffuses the whole space between earth and heaven. He is originally reared in the

woomb of the waters of life. उरौ महान् अनिवाधेवर्धापो अग्निम् । Agni is the soul of reality which is beyond the comprehension of understanding in relative terms such as Sath and Asath, manifest and unmanifest, tangible or intangible, comprehensible or incomprehensible. Agni is capable of bringing about the birth of Vasus, Rudras and Adithyas. त्वमग्ने वसूरिह रुद्रा आदित्यान् । The all immanent Brahma ever continues to be in the constitution and functioning of a grand Yajna सर्वगतम् ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् । Into that Yajna things are absorbed, transformed, and distributed to form fresh states of beings through generation and regeneration.

In the Sathapadha Brahmana, the principle of transformation of the offerings of Yajna is described as a series of a great cyclic processes of metabolism. The description is interesting and instructive. When Ahuthies are offered into the fire of Yajna, a circular process of cosmic metabolism takes place through various states of existence until it returns to the sacrificer or Yajana.

तेवा एते आहुती हुते उत्क्रामतः । ते अन्तरिक्षमाविशतः । ते अन्तरिक्षमेव आहवनीयं कुर्वते । वायुं समिधं मरीचीमेव शुक्रमाहुतिम् । ते अन्तरिक्षं तर्पयतः ते तत उत्क्रामतः ॥

ते दिवमाविशतः । ते दिवमेव आहवनीयं कुर्वते । आदित्यं समिधं । चन्द्रमसमेव शुक्रमाहुतिम् । ते दिवं तर्पयतः । ते तत आवर्तन्ते ।

ते इमामाविशतः । ते इमां आहवनीयं कुर्वते, अग्निं समिधं । ओषधी रेव शक्रमाहुतिम् । ते इमां तर्पयतः । ते तत उत्क्रामतः ।

ते पुरुषमाविशतः । तस्य मुखमेव आहवनीयं कुर्वते । जिह्वां समिधं अन्नमेव शुक्रमाहुतिम् । ते पुरुषं तर्पयतः । स य एवं भवति । ते तत उत्क्रामतः ।

ते स्त्रिय माविशतः । तस्या उपस्थमेवा आहवनीयं कुर्वन्ति । धारकां समिधं । धारका हा वै नाम एषा एतया ह वै प्रजापतिः प्रजाधारया चकार । रेत एव शुक्रमाहुतिः । ते स्त्रियं तर्पयन्ते स य एवं विद्वान् मिधुन मुपैति । अग्निहोत्र मेवास्य हुतं भवति । यस्ततः पुत्रो जायते स लोकः ॥

“An Ahuti is made into the sacrificial fire, and the fire resolves it into the materials of the atmospheric region or Antariksha. There it uses the Antariksha as the Ahavaniya Fire, and Vayu as the Samidha or fuel, and is then transformed into the heavenly substances or Divi - Devas. By a similar process of metamorphosis in the stellar regions, the offering reaches the sphere of Soma. Through the light of the Soma, the Ahuti enters the earth, where through another similar process of subterranean metamorphosis, the offering emerges into the plant life. The plant enters into the consuming fire of man as food, and is there metabolised by the reproductive fire into the seed which then enters into the rearing fire of the woman to be transformed into a progressive state of human existence.” This process indicates the series of transformations to be undergone by offerings in the Fire of Yajna. It is therefore said that the real Yajamana would never forget to feed the fire of Yajna. अग्निहोत्रं जुहोति यजमानः ।

The Yajna of knowledge and its sciences furnish us the real and subtle measure of Veda in the realms both of thought and practice. The constitution of Yajna and the several fields of the several sciences that enter into the frame-work of Vedic rationale and practices are the real foundation of Vedic literature. There are Yajnas of concrete material objects, of the abstract principles of understanding and also of the

realm of pure speech evolving through the regions of feeling, sense, and mind, as also of pure intellectual and spiritual levels, and it is only when there is concordance of all fields and of all levels, there is the harmony of the poetry of Riks, and the singing of Sama and Sthoma in accordance with the rhythm and symphony of the pulsations of the creative urge of Savithri sung as Gayathri of Life. Yajna must, therefore, be studied in the different fields of the different sciences and on their commonest ground which must be patiently searched with the greatest attention, care and diligence. It is not, therefore, merely enough if Veda is interpreted in terms of any single science or art from an isolated fact or individual view point. The principle of a common basis of several sciences and arts should be conceived and established through thorough understanding and vivid verification. The ritual would then reveal its foundation laid, firmly in the wisdom of the vast oceans of science.

In our present effort to analyse and understand the words or sentences, it is not enough then if we merely study their grammatical form and structure in the light of the roots, prefixes and suffixes along with the principles of syntax of classical languages nor of the extant ritualistic details of the great religions of the world. That would only be subjecting the individual and scientific objective integrity of the Vedic culture to the varying and unsteady standards of external influences sometimes quite alien and unconnected with the innate spirit of Veda. From Yaska onwards, the method of studying words alone has been in practice. The method runs even into the present efforts of philology with various possibilities of the structure, suggestion and import of the words

But the determining principle for the choice of any one among the many possible derivations of a word will be absent until the field of the topics dealt with, is determined in a given situation. Without trying to find out the fields of thought of and the principles behind the Vedic practices, the basic foundations of Vedic culture are hard to be conceived. Nor is there also any benefit of conducting research with vacant minds or of preconceived notions. Even great critics are apt to run into the risk of moving in self-made ruts and grooves of individual idiosyncracies, prepossessions, and the communal or national interests that work imperceptibly and slyly on the subjects' minds. The sentiments of provincialisms and nationalisms should be kept away and the tendency to interpret in terms of personal and local interests should be cut at the root in the great attempt of understanding the broad-based subjects such as those of Veda or pure knowledge of a wide and varied range which deal with the course of humanity's progress through ages. Veda is neither simple narrative nor descriptive in its prose, poetry or song. Veda deals with the common field of the facts and truths of sciences that are uniformly true at all times and in all climes. The objectivity of the system of sciences and arts i.e. the principle of a common stem as the centre of the many branches of knowledge should be recognised and ever kept before the mind. Therein is implied the principle that truth is truth wherever it be and has one rational common basis for various sciences and arts, by knowing which, man can get into the heart of every subject and understand the universal soul of all as real Vedantha, the soul of Veda, not the end or negation of Veda. The real soul of Veda has one principle and claims that it is the key of all knowledge. एक विज्ञानेन सर्वविज्ञानं प्रतिष्ठा ।

The plan, structure, the component parts and their functions in Yajna had to be determined by Jaimini in the light of the differing details of the many branches of Yajur-veda. What Jaimini proposed to do was to arrive at certain principles for determining the detailed workings of Yajna, its parts and materials in the actual performances on the varying data of the available material in the then extant Samhitas of Yajur-veda. He had to adopt a special method for finding the facts and the basic principles for the verification of the facts. Before him Manu had done the same on the textual data available to him. He, therefore, refers the student first to the detailed facts of Yajna - performances before he would attempt to understand their principles. He strongly urges on the student first of all to possess all the practical details and then alone study the Manu Smruthi in order to be able to appreciate the value of his rational exposition. The reader would then get at the spirit and rationale of Yajna. निषेकादि श्रमशान्तम् मन्त्रस्य उदितो विधिः । तस्याधिकारो अस्मिन् शास्त्रे नान्यस्य कस्यचित् । The practical system of life-activity as Karma Yoga is the foundation of the Vedic path of life which includes all essentials and provides for the necessary developments, physical, mental and spiritual. वैदिके कर्मयोगे तु सर्वोपेतानि अन्तर्भवन्ति क्रमतः तस्मिन् तस्मिन् क्रियाविधौ । But some of the materials available to Manu are lost by the time of Jaimini, leaving only remnants of texts in the form of quotations in the Smrithies. Propriety of principle and practice had to be arrived at by Jaimini with a stupendous effort boldly undertaken on the basis of detached remnants in Smrithies of lost original Sruthi texts. He had to interpret the different tattered documents of the different Sakhas of Yajur-

Veda, and arrive at the basic principles of the Mimamsa school of criticism and also to make them survive to supply the critical method of judging the subtleties of the principles of law and judgement and to formulate all of them into the Nyaya-Mala. In the absence of a well defined principal plan of a rational scheme of Yajna, Jaimini evolved the method of interpreting a text when its parts are scattered, broken and held apart but allied, though loosely-knit, at a time when the textual evidences do not show definitely recorded sequences of the parts. The main foundation of Jaimini's work is the recorded facts and details of Yajna in the various Yajus-Samhitas. But he never attempted for his investigation to go beyond the region of texts and traditional practices, and to enter deeper into the rational or scientific principles of Yajna and the functioning of Yagas, the fundamental principles of scientific facts which would unravel the basic unity of the scheme of all kinds of Yajnas. He thus allowed the basis of Vedic-Culture to remain a puzzle, hidden in the mysterious depths of novelty and obscurity i.e., of Apurva and Adrishta. But the results of Yagas aimed at are clear and definite and couched in clearly defined statements. The test for the validity of the injunctions in the hands of Jaimini lies only in the concordance of the texts of the Sakhas of Yajur-veda, but not on rational principles and the Synthetic relations of any or many of the sciences. To him there was only the tradition of the Sakhas, textual and practical, to depend upon for details as guides in the Vedic performances.

The objectives of life are stated to be not Dharma alone but also the more potent Artha and Kama i.e., utility and delight. These when attained through Dha-

rma would lay out the path of freedom or Moksha. The Purushardhas are the progressive stages in the path of life, linked to the path of freedom for men. The bliss of having performed and fulfilled the Dharmas is the result of the consciousness of having achieved all desirable ends and aims, not merely as Purushardhas or personal ends but as Yajnardhas for universal aims, and only then liberation from the bonds of Purushardhas is thinkable and possible. By achieving Yajnardhas, one achieves both progress in the present and peace in the future for him and for all. Progress and peace, अन्तुदयनिर्भवसौ are together possible, and Dharma is known to provide progress in life and conscious bliss in the future which give the consciousness of having done all necessary and possible work with the sense of fulfilling the responsibilities of life-objectives. The Yajur-veda, therefore clearly states that there is provision for man in Vedic culture both for the life here, and also for the life here-after. उभयोर्लोकयोर्विन्दतेकलम् । Neither the present world nor the future is denied to man, who is living in the path of Yajna Dharmas of Veda नास्यामुत्रासुप्तिन् लोकैः संश्रियते ।

The Veda has therefore to be approached with great care and deep devotion for its deepest light, lying hidden in the bosom of dense darkness and has to be studied for the clues of its subtle principles of the sciences on the permanent and fundamental basis of various facts, starting from the broadest and comprehensive stand-point of the outermost realms of the many overlapping but concentric regions of concrete and abstruse phenomena, physical and mental, objective and subjective and then marching steadily towards their unifying spiritual centre. The attempt has to begin from the broadest spheres of objective

existence to their minute and subtle principles in the ever-extending subjective consciousness of the self-aware Atma in which Brhma or Knowledge is found as the being of Atman as well as the fact that the Atman is extended into the objective Brahma beyond all individual subjectivity. The Devas are thus emanating from the Atman of Agni into Brahman of extended Viswa-Rupa of the objective world. Therefore each of the Devas is addressed variously in all the varied states of existence from the spiritual and mental to the micro-cosmic up to the macro-cosmic. The sphere of reference of a Rik out of the varied states of Devatas is therefore hard to fix but is quite essential for the understanding of the different aspects of the different Devatas mentioned in the Riks in several settings, functions and relationships. The fully developed human constitution as well as the widely extended constitution of the Universe are thus compelled to be taken as the necessary extensions of the foundations of Vedic principles of study. The facts of existence, their evolution and involution, from the Atman and into the Atman, through the evolution of the Brahmanda and its differentiations in the midst of the ethereal flood - waters of existence which spread out the time - flood of Pranas from the one immense ocean of reality with its chafing waters as the potent community of the powers of all creation. Every science is therefore to be searched for the clue which would explain not merely its own facts but also the facts of all sciences which await correlation and expression into the best formulation that can unify facts of varied sciences into the science of the flood of the living and moving waters of the Pranas or Pulsations that hold everything within and vibrate

with the knowledge of self-realisation, possessing creative and progressive intelligence. It is, therefore, said that universal knowledge exists as the wisdom of Yajna, the team work of the scientific concepts. सवेगते ब्रह्म नित्यं बद्धे प्रतिष्ठितम् । The Yajna of Reality is of knowledge. It exists in the subtle regions of the world of intelligence and emanates as wisdoms' speech through the mind of the seer, the perfect seeker and recipient of the urge of knowledge. प्रथमं वाचो यद्वैरत which is the sustenance and foundation of the Riks. ऋचां त्वः पोषमास्ते पुष्पान्, गान्धर्वं त्वो गायति शकरीषु । ब्रह्मा त्वो वदति जातविद्या यज्ञस्यमात्रां वि मिमीत उत्वः ।

The facts referred to in the Rik, regarding the Yajna-Devas are different and are wide apart belonging to the different phenomena of light, sound, life and are pulsating with knowledge. Their only concrete unity is to be found in the human organism in the subtle levels of which the global world of wisdom dances. The sciences of psychology and physiology etc., are to be traced into and out again from the facts and truths of Biology. The water, the Anda, its conception and development, divisions and multiplications of units and all their functionings point to the scheme of Biology wherein the phenomena of various other sciences, the superconscious and the subconscious, operate and find their places in the unifying Yajna of life, in the individual and in the universe. Yajna is thus full with all facts of existence.

An attempt was made by the six Darsanas also to expound the Vedic thought into definite rational schools. Besides many other aspects, the Nyaya and Vaiseshika systems bring out the validity of the properties of the intangible and the understanding mind with sensory powers exhibited through the sense or-

gans, as also the abiding nature of the materials of the universe in its extensive scale as well as their minute atomic structure in the heart of which play the powers of the positive Rajas and negative Thamas, in all manifestations of creation, organic and inorganic. Samkhya and Yoga again, expound the rational and practical side of life in its dealings with all things of the universe. Through their attempts they uphold some of the aspects of Vedic-culture. But the most popular and influential exposition of Veda, goes by the name of Vedantha, so called originally, being considered as the soul of Veda its truths being valid in every branch of scientific lore. But the scholastic Vedantha i.e. the Darsana and its later expositions have grown aggressively critical, and are content with opposing the other Darsanas, including the Poorva Mimamsa of Jaimini. But the real synthesis of all the aspects of the Darsanas was attempted and their harmony was achieved into a real unity of Yoga by the Githa alone, the soul of Maha Bharata, which itself is an attempt to explain and revive Vedic thought and ideals on a scientific level but put in legendary lore which also now requires clues to throw their flood-light on Vedic-culture.

A knowledge of the working of Yajna has to be understood before it can be verified in the Yajnas of the other realms named Adhi-Lokam, Adhi-Jyothisham Adhi-Vidyam, Adhi-Prajam and Adhyatmam. अधिलोक मधिज्योतिष मधिविद्य मधिप्रज मध्यात्मम् । Of these the Yajna of knowledge is the highest, subtlest and all embracing, and in its terms are expressed the truths of all other Yajnas of the various realms as the formulae of knowledge, symbolising all levels of truth behind all forms as consolidations of knowledge विज्ञान धनः । The

rudiments of vocal expressions conveying the knowledge into speech are taken as symbols of cogent facts of other sciences, for, the genesis and technic of speech-urges and expressions are the results of the innate Purusha of Pranas in man, for they are not conventional symbols but natural expressions from the pulsations of life into vocal sounds. Yajna of Life or Prana is then the science of the spoken word in its levels of original and pristine purity as it just descends from knowledge through the waves of Prana into the sounds of speech, and it is there in speech that the worlds of wisdom and of objects meet, to reveal the unity of the two realms, higher and lower, and to create in the seer, the world of discovery and invention; and in the ordinary man, the language study arouses the knowledge of objects, facts, principles, truths and Dharmas gradually as one's Thapas for intense seeking for conception increases. यज्ञो हीको अन्तर आदित्यो अग्नि युक्त युष्मे इदो अपिप्ससि । "Yajna is truly in the central speech in us. May the Adithyas be pleased with the earnest and true performance of it through which we strive for their kinship."

The five Yajnas individually and mutually work on the common principles of Yajna and the Adhi-yajna is therefore called the divine principle in man's constitution अग्नि यज्ञो अहमेवात्र देहेऽस्मिन् देहमृता इव । The system of cosmic spheres and their mutual workings is called the Yajna of Adhi-Loka in which the existence of the cosmos is maintained by the metabolic warmth of the immanent Fire in the Cosmic Cow, milked by the seven Adithyas in preparing the Havis or food for the several regions by their co-ordinated action, and the whole cosmos is thus kept fed by the necessary preparation and supply of nutriment for their beings

contained in the essential Madhu or sweetness that keeps up the unity of all. The spheres have each an Adithya in their several streams as the central source of the supply of light with characteristic hues, and tuning capacities. This co-ordination of lights from the stellar and planetary systems is termed the Yajna of Adhi-Jyothisha. The system of co-ordination of sounds harmonises the spheres as the expressions of the innate intelligence of the Adithi and its counterpart, Daksha are exhibited in the constitution of man as the vocal expression of the knowledge of Saraswathy from Brahmanaspathy. This is known as the Yajna of Adhi-Vidya or the communion of knowledge. The divisions, differentiations, projections, productions and multiplications of forms through generations of the species is known as the Yajna of Adhi-Prajam.

All these varied evolutions and involutions, emergings and mergings, from the covert to the overt, and from the overt to the covert are the states of transitions and manifestations between the body and soul ie. between the sun and Agni. Reality is therefore mutative continuity of an equilibrium of the kinetic awaking the static, and the static controlling the kinetic. But the basis of concordance and essential power of Yajna is Agni, and his hordes are his own multiplications. Yajna is therefore known as the immortal system of Agni-Hothra, carried on from the heart and soul of all manifest existence. The system of Yajna, as the formula of being and becoming, is expressed in the genesis and development of speech directly from knowledge through the ramified paths of Prana obtaining in the life of Yajna. This basic system of vocalisation of Brahma or knowledge, known as Brahma-Vidya, is elaborated and treated in detail in

the Suktas of Brahmanaspathy, other wise known as the science of Sabda, developed as the formula for all shades of existence and creation, on the background of extended knowledge, starting from the pulsations of life, through the impulses and movements of reflexes, instincts, and habits of the body and mind into individual life which then might be traced to the echoes and reverberations of the cosmic pulsations in the flood of time exhibited from the oceans of Pranas of its one central Atman as Agni, through the multiplications of his twin powers first as Mithra and Varuna, and then of Mithra, Varuna and Aryama etc., before and after the primary condensation of the waters of the ocean into the Anda of the universe through the initial agency and power of Dadhikra and later on by the operation of Mithra, Varuna, and ultimately by the powers of Aryama, Pusha, Rudra, Indra, Brihaspathy, Yama, Vena, Suparna and Vishnu etc, from the first appearance of the chariot of the Devas at the very Dawn of birth, set in motion by the Aswins soon after emergence from the dusk of night into the life and light at the dawn of day. The ocean of Pranas is now the ocean of knowledge *महो अर्णः सरस्वती*; flowing in *Voc* (वाक्) from the unspoken implicit Akshara-Brahma into the flow of the spoken Kshara-flood of speech and language. *ततः सरस्वती*. The original vocal utterances become the homes and operating centres of Devas as the active powers of the Agni, the one Atman. The Agni is the unborn Atman of the Surya of birth. The imperceptible and unexpressed wealth of the powers of the soul of Agni is the source of the sun and his perceptible wealth of creative rays, i.e. the manifestations of Pranas or Angirasa as Amsus or Cows of light. *आसुर्ये न रश्मयो धृवांसो वैश्वानरे दक्षिणे अग्रावसुनि*. Night is thus the

unlimited mysterious abode of manifested light and of all the movements सत्रीम् जगतो निवेशनीम् । Agni thus comes out with the sun and Aswins in the created car at dawn and increases in the stages of the day through Vayus, and Maruths of Rudra into the state of Indra, and then is assisted by Brihaspathy and Varuna, whereafter Suparna takes the lead in the sweeping movements between the three lower regions on the one hand and the fourth all-enveloping Swar on the other, and serves the supreme Yajna of Vishnu, the Yajna-pathy elevating the lowest being into the highest status of the soul through the knowledge of the flood-waters of wisdom of his mother. Thus Agni is the Atman and the Sun is the individual while Suparna is the fully evolved soul of the individual moving between the levels of Atman and the individual. Dawn is then birth releasing the powers of Ayu into life व्युच्छन्ती जीव मुदीरयन्त्युषा मृतम् केचन बोधयन्ती with which come into operation the horses of the Aswins to move the celestial car carrying all the Devas in it, and able to move in the three regions. Hence the car of the human chariot is brought into creation by the operation of the divine powers of the soul and is kept active and powerful by their agency as they steer and guide it. Every power in it is a modification of the one Agni. Agni is the giver of the Swaras of speech; Indra is the carrier of the Ukthya and is known as Uktha-Vaha. Brahmanaspathy sits in the chariot of light with the splendours of knowledge, and destroying the encircling water of darkness. अविबाधा परिराप स्वर्गसि ज्योतिर्मन्तम् स्थमृतस्य तिष्ठसि । Brihaspathi is the seer of every one of the Samas सामनः साम्नः कविः and is the father of all words and thoughts just as the sun is the centre of all his rays of light. विश्वेषा मिथयन्ता ब्रह्मणामसि । The Vayus

and Maruths are the operating powers in the hands of the great Devas, Agni, Rudra, Indra and Vishnu. They take on the form of Vajra, the weapon of Indra. तिष्म मायुधम् मरुतामनोकम् कृत्वा इन्द्र प्रति वज्रम् दधर्ष । अनायुधासो असुरो अदेवो वक्षेण तौ अपवप ऋजीपिन । The Maruths are the means for the powers of the Devas and serve as the physical and mental activities of men's constitutions as well as in the cosmic constitution.

Every particle of the material of the body, cosmic or microcosmic, is surrounded by the circulating waters with their dynamic powers nourishing and awakening all kinds of activity, mental, sensory and physical. May they purify us, for, with their life-giving unity, they flow out-and-out in us, wash off all filth, and we become pure. आपो अस्मान् मातरः शुन्धन्तु घृतेन नो घृतप्वः पुन्तु । विश्वे हि रिप्ते प्रवर्हति देवो रुदिदाम्यः शुचिरा पूत एमि ।

The great Pusha has cut a path for the journey, both in heaven and on the earth. Both are dear to him and he wisely moves up and down along both the paths. प्रपथे पथा मजनिष्ठ पूषा प्रपथे दिवः प्रपथे पृथिव्याः । उमे अभिप्रियतमे सथस्थे आन परान्न चरति प्रजानम् । The divine ones invoke the extensively flowing waters of conscious creation on the principle and path of Yajna. सरस्वती देवयन्तो हवन्ते सरस्वतीम् ताम्राने । These are the same waters of divine Saraswathy that moves in the same chariot along side of the Pithrus सरस्वति वा सरथे वयाव स्वयानिर्देति पितृभिर्मदन्ती ।

The waters of Saraswathy are the waters of knowledge and are the home of Devas. The utterances of Saraswathy are the expressions of the Pasus or impulses of Rudra developed with the growth of knowledge and extended and transformed into the cows of Vishnu. It is the possession of these cows or Gous that entitle Rudra and Vishnu for their common qua-

lity of being the mystic lords of cows पदे यद्विष्णो ह्यमं निधायि तेन पाति गृहम् । नाम गोनाम् विष्णु गोपाः परमम् पाति पाथः । The Agni is the powerful Vrishabha, and in the developed individual, he is said to roar in one herd of cows while in the other he sows the seed. He roars among Devas and sows the seed in the group of Pithrus. यदन्त्यामु वृषभो रोरदीति सो अन्यस्मिन् यूधे निवधाति रेतः । The powers of all the Devas are contained in the one Agni, the one God of all gods, अग्निश्च विश्वा भुवोनि वेद महदेवाना यमुस्तमेकम् in so far as he is the only giver of life अमृतत्वमेकम् Agni is the royal and resplendent possessor of light as well as of the night स हि क्षपावान स भगः स राजा ।

The maiden expressions of the cow of knowledge are the showers of Saraswathy, the essential waters of wisdom and the undying drops of its letters or Aksharas form into groups of two, four and eight, thus developing in a thousand ways in the highest regions of the cosmic cow, whereon the oceans move and in which survives everything. It is from there that the Kshara flows from the Akshara, and universal life depends upon it. गौरीमिमांसा मल्लिकानि तद्वत्पदं पदी द्विपदी सा चतुष्पदी अष्टा पदी नव पदी बभ्रुवृषी सदस्त्राक्षर परमे व्योमन् । तस्याः समुद्रा अधिविस्तरति तेन जीवति प्रदिशः चतस्रः ततः क्षरत्यक्षरं तद्विधं मुपजीवति ।

It is in those waters of knowledge that the soaring Suparnas, the pure souls, are incessantly voicing forth their share of knowledge and are propagating it as the protectors and saviours of the universe. It is that mighty wisdom that has entered into me here. राजा सुपर्णा अमृतस्य भागं मनिष्यन् विदधा मिः स्वरति । इतो विश्वस्य भुवनस्य गोपाः स मा धीरः पाक मन्त्रा विवेश । It is in those waters that glorious Varuna keeps the trunk of the tree of life with roots up and branches down hidden in secrecy उवुने राजा वरुणो दमस्योर्ध्वं स्तूपम् ददतेष्ट दक्षः । नीचीनाः स्तुकरि एषा ममं अन्तर्निहिताकेतवः स्युः ।

On this very tree two Suparnas reside in embrace as companions, one of whom eats the fruit thereof while the other thrives without eating the fruit. द्रुं सुपर्णा सयुजा सखाया समानाम् वक्षाम् परिप्लवजते । Those that are near are called the distant, those that are far are called the near. But the distant regions held separately by Indra and Soma are yoked to the same axis-pole of the regions, and the pole is also called the Yupa ये अवांच स्तां उ परांच आहु र्ये परांच स्तां उ अवांच आहुः । इन्द्रश्च या चक्रधुः सोम तानिधुरा न युक्ता रजसो वहन्ति । It is said of the tree of life on which all the Suparnas live and increase, feeding on its Madhu, or sweet Nectar, that in the past its sweet fruit ruined him who did not understand and recognise the father of creation. वस्मिन् इक्षे मावदः सुपर्णा निदिशन्ते सुवते वाधि विश्वे तस्येदाहुः पिण्डम् खाद्रे तन्नोन्नयः पितरम् नवेद । The wise son knows the parental waters of love and he who knows them becomes the father of the father कविर्यः पुत्रः स इमा चिरेत यस्ता विजानात् पितु पितासत् । The waters are the chaste dames and it is said that they are also masculine. He sees who has eyes but the blind one does not know. स्त्रियः सतीस्तां उ मे पुंस आहुः पश्यद अण्णान् नविचेतदन्वः । But the pregnant cosmic cow stands above everything bearing the rear part by the fore feet, and the fore part by the rear feet. अहः परेण पर एनावरेण पदा दत्तं विभ्रती रुदस्तात् । Where has the milkcow gone and for what purpose. Certainly, where did she give birth to, if not among the herd of the community of powers. सा कवीची कंसिदधे परा गात् कास्मिन् सूते नहि यूधे अन्तः । Whoever understands the son from the father, and the father from the son ? What seer here spoke where-from the divine mind is born ? अहः परेण पितरम् यो अस्यानु वेद पर एनावरेण । कवीयमानः क इह प्रवोचदेवम् मनः कुतो अधिप्रजातम् । The mind conceives in itself and the body projects from itself. The composite vocal utterance of Voc awakens both powers and does both functions. It expresses both conception and projection

in one. The mental and the physical are contained in the corpuscle, the miniature form of Brahmanda and is known as Adithi, the undifferentiated mother substance, but it is also known as Daksha, the conceiving intelligence of the mind. The differentiation of Adithi is more tangible and is known as the mother that conceives without the Father माता वितरन्त आनमात्र । The corpuscle has its existence as one of the many particles containing both the male, and the female aspects like growing buds of flowers with the two kinds of pollen in the Divine Flood-waters of the ocean of existence. Who has seen at first the evolving skeleton of the soft corpuscle. Who has seen the soul, Atma of existence in the living corpusele. को ददर्श प्रथमं जायमानं मस्तन्वन्ते यदनस्ताविमर्ति । Whom shall we approach for solving the problem. को विद्वांसं सुप्रगाधप्रदु मेतत् । It is ultimately the potentialities of the waters that are exhibited by the particles of corpuscles or Brahmandas, and the waters themselves are known as Chaste Mothers as well as Fathers. The waters are a great community of Devas, a herd of Pasus or life-pulsations or a community of life powers, homogeneous and unindividualised. All individual existences are the surging waves of Pranas playing the whole hearted play and pastime of existence between the alternate individual emergings and universal-mergings in the ever surging play in the ocean of Pranas.

I invoke this good milk-cow. May the Sun, the creative milkman of pure hands milk this cow. The creative sun squeezed the best essence for us and I spoke best in full-grown warmth of energy. उपड्ये सुदुष्टं धेनुमेतां सुहस्तो गोकुपुतः शोह देनाम् । श्रेष्ठम् सवत्स सविता सावित्रोऽभीष्टो धर्मस्तदु पु प्रवोचम् । I saw the undisturbed cowherd moving along the higher and lower paths. He moves in the interior of the world, ever living and moving with similar

companions अपश्यं गोपामनिरयमानं आच पराच पथिभिश्चरन्तम् । स सत्रीचीः स द्विपूचीर्वसान् आवरीवर्ति मुदनेधन्तः । Surrounded within the womb of the mother, he the child of the many, has lived with many offspring in the dark imperceptibility; of mortality of Death समातुषोना परिपीतो जन्तुर्बहु प्रजा निर्जति मादिवेश । The mortal is the immediate cousin to the immortal, and the spirit of the dead moves along the food-paths of the living जीवो मृतस्य चरति स्वधामिः अमर्त्यो मर्त्येन सथोनिः But the cow, the matron of the wealth, desiring the child of existence approached them mentally. हिम् कृष्णती वसुपत्नी वसूनाम् वत्स मिच्छन्ती मनसा अभ्यगात् । The unhurt cow of innocence suckles twins. May she progress to greater prosperity. दुहा मध्विभ्यां पयो अन्त्येयम् सा दर्शतां महते नौभगाय ।

The seven halves of the essence of creation remain in the abiding directions of Vishnu. With their splendours of the mind, they are wise and are born everywhere all over the universe. सप्तार्चं गर्भां भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा दिधमणि । ते धीतिमि मनसा ते द्विपथितः परिभुवः परिभवन्ति विश्वतः । Those that comprehend totality say that reality is in multiples of seven, born of unity. Of the seven, six are twins of Rishies, born of Devas. साकंजानाः सप्तथ नाहुरेकजम् पल्लिद् वमा ऋषयो देवजा । The twelve pointed circle unweariedly goes around the brilliant firmament and in it the seven hundred and twenty sons of Agni are spread in pairs. द्वादशारम् वहितजराय वदन्ति चक्रं परिधां जलस्य । आपुत्रा अग्ने मिथुनासो अत्र सप्तशतानि विशतिव तस्तुः But what upholds the twin sides of the six regions is some mysterious unity. च तस्मैम पल्लिमा रजांस्यजस्यरूपे किमपिखिदेकम् । Those that reside in this chariot of seven wheels are the seven horses that carry it on. Where the seven sisters ever sing in it, there they are given the names of the cows. इमरथमधि ये सप्त तस्तुः चक्रम् सप्त वदन्त्यश्वाः सप्तस्वसारो वमिसज्जवन्ते यत्र गवां विहिता सप्तनामा । Seven are limited to the chariot of one wheel drawn by one horse possessing seven names. सप्तयुजान्ति रथमेकचक्र मेको अश्वो वदति

सप्त नामा । The wheel of three centres is immortal and has no horse, and upon it remain the three worlds. जिनाभि चक्र मज्जर मनर्वम् यत्रेमा विश्वा भुक्तापि तत्सुः । Three lions watch the wheel successively. One of them marks the wheel of the year. Another watches the universe with his splendours. Yet another is seen in the shape of movements of Prana of Vayu. त्रयः केशिन ऋतुषा विचक्षते संवत्सरे वयत एक एषाम् । विश्व मेको अभिचक्षते शचीभिः प्राजिरेकोऽस्य दद्वे न ह्यमम् । But who saw the first birth of the bony one for it is contained in; the boneless. को ददर्श अयमम् जायमान मस्यन्वन्तम् यदनस्या विभर्ति । Where is the soul or Atma of the creative life of existence. Who has gone to the wise one to ask this भूम्वा वसु रक्षुगात्मा कस्मिन् को विद्वांस मुपगात् प्रष्टु मेतद् ।

References to the Sthupa and the tree in the waters of Varuna and also the all-permeating original waters themselves reveal important facts of biology and cosmology raised to connote the truths of psychology or Sarira to form the symbolism of reality dealt with in Veda and not merely as isolated thoughts of a single science. The Sthupa is the post or Yupa of Yajna serving as the axis of the universe along the levels of which are arranged the several regions of the universe as the spheres for the different varieties of beings. The Sthupa is also representative of the spinal column in man and along the mounts of this Meru, beings of different levels of self-consciousness are arranged with distinctions of neural grooves and paths branching off from the spinal cord, and carrying on the activities of reflexes, instincts, emotions, habits, feelings etc. as well as the automatic inner activities of the sympathetic system. The region of Mithra and Varuna, as well as those of Indra and Soma are yoked together by the Sthupa levels.

The tree itself, of which the Sthupa is the trunk, is the tree of the nervous system with the conscious levels of brain as the roots, the trunk as the spinal cord, while the branches and foliage are the branches of the axons in the limbs. The bottomless Abudhna in which the roots of the tree are held is the bottomless inverted cup of the vault of the sky as well as that of the skull and the mechanism of the motor and sensory nerves extending to and terminating in their endings in the skin. They are the Chandas or Chandamsi छन्दसि यस्य पणानि : The tree itself is the tree of knowledge, in whose parts, spaces and paths are written the sciences, and arts in their integral relationship, and the tree itself serves as the recorded text of knowledge or the Veda of the Vedas. It is said that on this tree dwell the flying birds, the twice born ones that live on its sweet fruits, every one uttering forth his share of knowledge. But two of them are prominent, the one that enjoys the eating of the fruit thereof and the parent bird that enjoys without eating i.e. enjoying the enjoyment of the offspring. The two birds on the tree of the cosmic and the microcosmic constitutions are the individual and the universal selves, Indra and Vishnu, the son and the father. But there is within the memory an ancient fact that the sweet fruit of the tree ruined a race of beings i.e. the Asuras for not revering and recognising their Father. Vrithra and his race are the hinderers and destroyers of all. Vrithra is the selfish ego while Indra is the individual. Vrithra and his followers are the race of Asuras but ruined by their own narrow selfishness to whose pettiness, the sweet fruit of Nectar became the source of ruin, until Suparna restored, revived and recovered them from their narrow egoism by giving the sweet Nectar to

them, brought with great effort from Indra's custody in Heaven by his boundless love even towards the step brothers, the offspring of Kadru, creeping in the shape of serpents in the dark holes of the earth मुने बिलः. Nahusha is a permanent example of the fall of angels due to selfishness and the recovery of his status is by fighting against the grip of narrowness. Yayathi, the free sojourning soul, and Nahusha the man are prominent illustrations of the loss and gain of Paradise, of the fall and rise of beings i.e. the fall into the hold of the low creeping serpent and the rise into the high soaring soul of Suparna and both take place in the waters of existence.

The waters are the source which nourish the tree, the trunk and all kinds of beings on the tree and sit at all its levels round the Yupa. The waters are the abode of everything. They flow from the heart and into the heart again after traversing the paths of Yajna, flowing, high and low, feeding and purifying all along the paths, with the infinite potencies and powers of the waters themselves. These truths are not the results of the experiences of any single group of men of a limited culture of any singular nationalism. They appear to be the musings of a people equipped with facts of varied sciences, applied and thought over for systematic grasp on a grand scale, not only of a single globe but on a wide range of facts that abide in all time. In fact on closer examination it is found that some of the Vedic concepts have lent the foundations for other religions and systems of thought. The range of vision of the Vedic seers is very vast, moving over wide tracts of the earth, oceans, atmosphere and skies and also penetrating into the depths of minute bodies of the flood streams. It is no wonder

that the descriptions of Devas are puzzling to the mind of the student for it is hard to fix the spheres of the Devas and their states at a given context for purposes of understanding the individual Riks which require patient search both in concrete and abstruse regions. The waters then are the ever flowing and all permeating oceans possessing the essential powers of creation in an unbreakable and homogeneous unity and balance of Satwa, composing and releasing positive Rajas and negative Thamas, into and out of the atom, the Bhutadi, the rudiment of tangible existence, ever in a state of harmony in every atomic particle of the ocean of Pranas of living cells, each with its nucleus as Mithra, the waters as Varuna, and the containing cell-wall as Yama. It is in these waters that all powers are held in balance. Agni is their soul. Mithra and Varuna are the composing and releasing powers of the waters from whom are brought into being even Vasishta and Agsthya residing in the lightning of Vidyuth, and moving among the floating particles of water or Apsaras along the arch of the Firmament, the distant circle, spread and guarded by Yama विद्युतो ज्योतिः परिरंजिद्धानम् मित्रावरुणा यदपश्यताम् त्वा। उतासि मैतावरुणो वसिष्ठोर्वस्यो अक्षन् मनसोऽधि जालः यमेन ततम् परिन्विम यथिणः सप्तरसः परिजले वसिष्ठा

Comprehensive suggestions such as the above concepts indicate that the principles of the seen are in the unseen, of the heard in the unheard, the tangible in the intangible, the overt in the covert, of the manifest in the unmanifest, just as the bony skeleton is in the soft cellular embryo, holding on to the principle of evolution and involution in the process of Yajna in all the life, of the cosmos where the mortal and the immortal are cousins, moving side by side in the paths of the life of man, passing through those of the Pithrus

into the paths of Devas, from the heart of Agni to his heart again to be refreshed into pure gems and released afresh, fully equipped and well protected in the true paths to be led by the wisdom of Agni.

As the skeleton is in the cell, and the tree is in the seed, it is evident that the constitutions of the universe and of individuals are floating in the primary waters of existence which contain the eternal principle of Yajna with its centre, the Agni, the one creative fire and it is he that holds within Him both mortality and immortality as well as all the wealth of being, becoming, knowledge and of perfect speech, bubbling with the powers of Ida, Saraswathy and Bharathy. Agni is therefore known as Vasu and Vasupathy. Agni is really Vaiswanara the all powerful Viswakarma.

आ सूर्यो न रश्मयो वैश्वानरो दधिरेऽमावसूने • वैश्वानरो महिषा विश्वकृष्टि भर्तृद्वानेषु यजतो विभक्तः ।

When we consider well over the powers of the waters, we find that we have to meditate upon the name of Agni who dispenses birth and death to all.

अग्नेर्देव प्रथमस्यामृतानाम् मनामहे चाह देवस्य नाम । सतो मायाम् अदितये पुनर्वात् पितरं द्यौरं मातरं Agni is the parent of all and it is from Him that the other Devas receive their God-hood or अमरत्वे in its two senses of life-giving and life-taking, for the progress, purification and refreshing of all. Agni is the soul of all souls, the centre of all centres, and the one parent Atman of all Atmans. He keeps us floating in the flood waters of knowledge in life or after death, and we are thus enabled to understand the notion that the wise weep not over the dead or the living. The waters themselves are the Pranas or Angirases, the fiery floods with the waves of Pranas, passing from stage to stage of the

formation and dissolution of Andas, individual and universal. We therefore pray to the wisdom of Agni with the hymn अग्ने नमः सुधा राये अस्मान् देव वदुनानि विद्वान्..... It is he who awakens knowledge in all as Jata Veda and expresses the word of wisdom through the straight voice of the Riks in whose fundamental vocals reside the Devas and flow forth as the flood of Saraswathy from the great ocean of wisdom.

The Vedic realm is thus found to be the empire of thought and an entirely new world of facts with an outlook entirely its own, exhibiting energy, thoughts and emotions of a great age capable of commanding the realms of existence with their wisdom which is directed to practical ends and made the instrument and elevator of life and ideals, worthy of study and investigation with great delight as a great pastime. The student has to approach it with a free and lofty mind and an openness to receive facts and not to simply see them with narrow mind nor to read our familiar notions, thoughts and sentiments into them, nor to view askance with a supercilious attitude but with due regard to facts and a readiness to appreciate new concepts and novel practices, if they are found consistent and fit. It is not even useful nor delightful to approach Veda with an open but empty mind, nor a shallow mind unaccustomed to and untrained for sincere effort and noble work with the necessary daring to state strict and straight observations and to compare boldly with the dominant received notions of the established systems of thought, whether based or directed against Veda, of the Darsanas or scholastic peculiarities of ideas and practices of Agamas and Thantras or even the systems of astronomy, astrology

and medicine, to find out similarities and dissimilarities in order to arrive at the real and cogent thought of Vedic culture, based on its own fundamental system of Yajna as its norm, the centre and aim of all Vedic prayers, descriptions and references to a world of a variety of facts. It is then pertinent to start with findings for the investigation of the basic plan of Yajna from the most practical aspect of it before entering into the centre of Vedic culture or true Vedantha, the soul of Veda which seems to have supplied not only stray thoughts to different and distant world cultures but was itself the relic of a systematised and re-organised culture of a great epoch of scientific knowledge, revived and established as a rational exposition in the measures of the poetry of Riks, adapted to Sama-music and dance, developed by the stringing up of the links of formulated words of sciences of a prior age, itself established in the systematisation of the statements of Yajas, Prayajas etc. couched in the technic of different sciences at the different depths, and heights of Yajna, the integrated complex and compound formula of the formulated words of sciences. These words being employed in the poetry of Rig-veda as a profound form of literature in a hallow of romance and poetic fancy, the Vedic words, sentences and sentiments have first to be studied as vehicles of bare thought of sciences from the heart of Rig-Vedic poetry to their factual bearings. Then only it is possible to enter into the bearings and meaning of Yajna. The direct developments of the earlier Yajas into the Rig-veda are the Apri-suktas, the propitiatory statements put in the form of poetry. The value of Rig-veda as literature may then be appreciated with the uniformly implied suggestion of the Brahma-vidya

of Sabda with a fine aesthetic sense and relish on the colourful shades of a robust body of scientific skeletal material and enjoy the cogent bliss of Ananda pulsating through the fine constitution of Veda.



VEDIC OUTLOOK

आपः

The Waters

The subject of Yajna can be studied and understood from two stand-points. One of them is to follow the developments of it from the working formula of it and the other is a study of it from its working in the waters of existence. The waters are referred to as oceans containing the powers of Devas functioning in Yajna, out of which the Brahmanda is evolved and in which it is reared and sustained to be again diffused into the functioning of the waters themselves. Thus the waters are found to be the source and sustenance of Devas, Yajna and Brahmanda and even of the individuals in it. The study of Yajna is best to begin with the understanding of the problem of the original waters. Then the working and formula of it can be investigated in relation to the waters. Finally the concordance of the results of these studies would give us the right idea and concept of Yajna which can then be taken as the standard of reference in the interpretation of Vedic texts which revolve round the operating of Yajna.

The idea of Apaha or waters is a very important subject to study for the proper appraising of the Outlook of Vedas, and it deserves the first consideration of the student of Veda at the very out-set. The waters are the intelligent substratum of all existence and they

extend within and around the whole universe of objects. There is no Vedic rite in which the powers of the waters are not proclaimed and invoked. These waters do not come under the category of the five elements or Pancha Bhutas, the waters of which are not the source but the products of creation. The waters are the very creative flood-waters of knowledge, the inner life-current of all existence projecting out from the heart of the ultimate Agni as the great ocean of the wisdom of Jata-veda. They are the potential essence, the source and sustenance of the whole of reality. It is from them that renewals, regenerations, refinements and reorganisations are possible. The waters of Veda are a formula for positing, investigating and stating a complex concept upon which the whole thought of Veda depends and revolves. The Agni, the Devas, the working-constitution of Yajna, the emergence of Brahmanda the lay-out of the paths in between and around the regions of Brahmanda are all in the waters.

The waters are homogeneous, primal fluid in which all subtle existences such as consciousness, periodicity, vibration, movement, time, space and volume arise and supply the sustenance of the cosmos, the regions, the planets, the objects and the beings of the different spheres of existence. The waters possess all varieties of power for the creation of everything in all details. आपस्सर्वाः । The waters must therefore be understood as a significant formula of systematising multiple facts with all implications of a scientific symbol which could hold, explain, prove and expand the truth of every state of existence. The waters are thus the foundation from which everything is evolved.

A proper appreciation of Vedic culture is possible only after a clear understanding of the waters.

The Devas, the primary powers of existence and their work, for and in creation, ever remain in the waters of the highest ocean. अस्मिन्समुद्रे अद्युत्तराग्निं जातो देवेभिर्निष्ठा अतिष्ठत् । The Atma of these waters is the one Agni and he is born into manifestation through them. The waters thus become the mothers of Agni तमापो अग्निं जनयन्त मातरः । With the inception of the will of Agni in the waters, the hidden Brahmanda is evolved into form, and the waters, with the Devas are extended into the Brahmanda to function in every way and in every sphere. गीर्णं भुवनम् तमसा गूढं मादिरभव जाते अग्नी । Agni then releases and lets the waters from the highest ocean to glide, drizzle, and shower into the multiplied and subordinate oceans. स उत्तरस्यादधरे समुद्र मापो दिव्या असृजद् वृष्ट्या अग्नि । They are in us and supply our constitutions in many ways, and they and their knowledge deserve to be possessed by us through the seven mothers or floods. अस्मा आपो मुपास मातरः सप्त तस्युर्दृश्य स्तरा सिन्धवः । The oceans of the waters are from the basic circulating flood of the sweet spring मध उल्लः of the knowledge of Agni.

Reality then is an immense ocean of infinitely potential waters of knowledge capable of expressing itself in a variety of ways in the different strata in the universe and individuals, into life, light, sound, heat, smell, feeling and thought, expressing gradually as individuating consciousness in shapes, forms, objects and beings with peculiarities of individual natures through the radiating jets of the central spring, as the radii from the centre of the circle towards the different concentric circumferences of the cosmic globe of immensity in all directions and in

every dimension. These powers are all of the waters
 अपां वा इदं सर्वम् ।

The waters are called Apaha and they are desirable possessions for all in order to have every progress. They are rich in potential powers and their flow is continuous, indicating the uninterrupted march of the flood of time which records the progression, formation, and the transformations of the homogeneous waters. सद्यः सयोनौः । He who knows the home of the waters possesses the home योऽपामायतनं वेद, आयतनवान् भवति । He who has a knowledge of the flower of waters, possesses the flower, fruit and other possessions. योऽपां पुष्पं वेद पुष्पवान् पशुमान् भवति । Agni is said to be the home of the waters अग्निं वा अपामायतनम् । The waters are again said to be the home of Agni, अपां वा अग्नेरायतनम् । Similarly Vayu, heat, moon, stars, showers, Parjanya and the year are said to be the homes of the waters. The waters are also shown to be the home of wind, heat, moon, showers and the year. The Apaha or waters are therefore the source of Agni, Vayu, Surya, Chandrama and the Year. They are really the essential fluids अपां रसः containing every form of power in them and they are divine and creative. देवी भुवनस्य सृजरीः ।

The potencies of the water are condensed and spread into the Bramanda which is itself the consolidation of conscious knowledge taking form and shape of its own free will. The powers of the waters are the Devas that be, whose creation is unknown to us, and it is doubtful whether it is known to the presiding Atma इयं निष्कृष्टि र्यत आबभूव रुदि वा इधे यदि वा न । यो अस्याध्यक्षः परमे व्योमन् त्सो अज वेद यदि वा न वेद । But the Devas are said to remain on the flood of the waters of existence in their wisdom and immortality and enter into the form and functions of

Brahmanda as the one fundamental constitution of Viswe-Devas, known as the undifferentiated Viswakarma, the first pleni-potent embryo the homogenous unity of the Devas तमि दूर्गे प्रथमेदत्र आगे यत्र देवा समगच्छन्त सर्वे । Viswakarma the embryo of all the Devas is a unit mass of homogeneity but every part of it functions in every way even without differentiation of form and attribute as though it were all of form, limb and functioning sense or Viswa Rupa- विभक्त ब्रह्मरूप विभक्त स्यात् ।

Every particle of the waters is highly potential, containing within it all possible forms of power and energy, capable of transforming into a Brahmanda of infinitely varying powers. All the undifferentiated forms of individuating spheres of Viswakarma take the form of the cosmic brain, Brahma or Adithi, the mother of intelligence which gradually differentiates first into two halves of the Anda as earth and sky, then into three including the Anthariksha, the middle region, with again a fourth enveloping, and integrating the three as Thirvikrama. The superior vault of the Anda divides itself into five while the lower half differentiates into seven, all together forming twelve, like the twelve sections of the permanent circle of the cosmos द्वादशार्धं न हि तज्जराय वर्धति चक्रं परियामृतस्य in which the Adithyas appear above like the powers of the lobes of the brain and rule the life of the whole constitution of the universe as it emerges and reveals itself gradually commencing to present more and more of it to the view from the Uttana Pada, the highest regions of the universe under the pole star out of the overwhelming cosmic waters.

The waters are potent and every particle is instinct with all the required powers of creation in all stages.

It is the periodic powers of these waters that manipulate and exhibit the manifested forms and their capacities in all the ranges and spheres of time, space, form, subsistence and powers of Devas, Rishies, Pithrus Gandharvas etc. The individuality of the manifesting forms begins with the formation of the sheltering sheath of the embryo, the Ulba of each individual Anda of Pinda the essence which is capable of surviving by virtue of its inherent power which is sympathetic in its differentiations with the series of cosmic pulsations during the series of seasons in the eternal oceans of knowledge even while retaining individual forms of beings which are really transformations into concretised forms and shapes of the particles of the flood-waters of knowledge. महत्तुल्यं स्वदिं यदासीत् येनावहितः प्रविशेषिषातः ।

The wise seers progress in knowledge and cognise the unity of the harmonising divine waters of existence within and around all beings and forms, and recognise the intelligent waters as the source of Ukhthyas or vocal expressions in measured speech, they could live, peacefully in the purest Freedom, for the delightful Devas are working their joyful parts in the harmonious activities of the one Yajna of existence under the leadership and management of the central Agni.

The waters of the oceans and of individual Andas are divine in origin and are capable of all shades and aspects of development. They flow in the same vibrant flood of light, truth and knowledge महो ऽर्णः सरस्वति । The constitutions that grow in these waters of awakened Saraswathy are the multiplications of the tree of Varuna, the tree of the nerves with their axons and dendrites. They must be traced and mapped out to the very roots of the tree of knowledge and comprehension in order to see eye to eye with the seer to realise their

divine origin and to act according to the knowledge of the harmony of the totality of existence.

The waves of the oceans of existence are the ever-pulsating Pranas of the wisdom of Brahma, governing the whole of the universe from its very heart, from the central source and spring of the sweet flood-waters as their resident, welling up springs of radiating jets taking the curves needed for churning movements of great concentrated whirls of centrifugal and centripetal forces, creating denser and denser foam condensing into the Brahmanda. The cosmic sphere is again surrounded by mysty waters thrown up by the central spring of Agni himself into the space above, around the three regions of the universe to keep it floating like Viwakarma in the vapoury waters of creation. नोहारेण प्राप्ता जलया चासुतुपा उक्थशाम वरन्ति । as the brain is kept bathing in cerebral moisture of the cranial waters. At the thrill of the will of Agni, the homogeneous and pulsating waters of the one ocean of immensity range themselves into seven great floods of the concentric oceans as the seven great mothers through whom the Agni wills to emerge eternally as the fresh child or Kumara.

The ocean of the waters of existence is really the ocean of Pranas, the sustaining waters of the heart of knowledge, flowing in and around all as the flood of the light of wisdom of Saraswathy into the streams of the utterances of Vedic hymns out of the sonic sparks of the fiery Voe (वक्त्र) in which the Devas have built their homes to sustain and further the showers of all kinds of activities in the great co-ordinated Yajna in all the realms of existence, light, life, knowledge consciousness, and self-expression, from Brahmanas-

pathy through the agency of the groups of the powers of Vasus, Rudras, Adithyas or even Mitra, Varuna, Aryama, Pusha, Indra or their Atma, the immanent Agni. Oh Brihaspathi, keep the brilliant word in our mouths, not the unripe but the life-full one, full of juice with which you helped the perfected one with drops of the divine juice. अस्मे चेहि यमती वाव मासन् बृहस्पते अन्मीया मिरिरी यया वृद्धिं अन्तनवे इतव दिवोद्रप्सो मधुसो आदिवेश । May the sweet drops enter into us. Oh Indra send them a thousand-fold on to the chariot. Sit for the Hothram regularly, work out Yajna and serve the Devas with food, Oh dear helper of the Devas. आ नो द्रप्सा मधुमन्तो विशन्तु इन्द्र धेनुपिरव सहस्रं निषीद होत्रमृषा यज्ञस्य देवापे इविषा सपर्य । Rishi Arshtishena became the Hotha, the leader of showers. He is Devapi, the dear one of the Gods and he knows their thoughts. He released the Divine waters from the higher ocean in the form of showers. आर्तिपेणो होत्रमृषि निषीदन् देवापि देवसमतिं चिकित्वा स उत्तरसा दधरं समुद्र-मापो दिव्या असृजद्दृष्ट्या बभिव । The waters remain in the higher ocean and are occupied by Devas. Being invoked by Devapi, the dear one of Devas, they are released by Arshtishena, the leader of the armies of showers into reservoirs. अस्मिन् समुद्रे अयुत रस्मिन्नापो देवेभि निवृता अतिष्ठन् ता अद्रवन् आर्तिपेण सृष्टा देवापिना प्रेषिता मुखिणीषु ।

All the ancient Rishies have reached you with their voices in Yajna, Oh Purubuta, the oft invoked Rohidaswa of ruddy horses, meet us in Yajna on the thousands of our chariots. त्वो पूर्वं ऋषयो नीभिरायन् त्वा मधरेषु पुरुहूत विश्वे । सहस्रव्याधिरथा नस्मै आनो यज्ञं रोहिदशोपयादि । The waters of knowledge, the flood of speech have thus flown down into the realm of all beings from the ocean of wisdom. They contain the powers of intellect, energy, movement, light, sound, and are expressive in various ways. The powers of the Pranas or Angirasas, the flowing fires contain and exhibit all the powers of life and light.

The waters are thus the great conception of the wisdom of the Vedas of the Seer, Agni and of his pure fiery flood of Angirasas. They descend into our consciousness from the high realms of universal knowledge and eternal wisdom sojourning the paths of Yajna through all its graded regions. वक्ष्ये वचः पदवीय मायत् । Knowledge is therefore referred to as the source and sustenance of the Riks in all their varied music ऋचां त्वः पोषमास्ते गायन्त्रं त्वो गायति शक्रोपु ।

The waters not only contain the powers of knowledge, time, space, volume, Devas, Pithrus, Rishies Manushyas etc. but they also remain with'in every one of the forms. It is the presence of the waters within and around everything that sustains the being of everything. The powers of the waters are harmonious and they keep the things and beings of the world in perfect concord, unity, and harmony, as the soul of their individualities. This harmony is the harmony of the Pranas themselves and these Pranas are rythmic waves of the one Prana of the ocean of consciousness. In the Pranas, of Angirasas, of the seers, this consciousness is fully awake and aware, and their consciousness is conscious even of consciousness itself which can link up all experiences of individuals and can keep their harmony. The perfect wisdom of the waters of Saraswathy is fully aware, possessing powers of consciousness, creation, movement, light, sound, heat and steadiness. All the powers of the universe are inherent in the waters, for the Apas is the flood of the potentialities of the absolute. The poise of the absolute is not the negative stillness of the void. Reality is not stillness nor inanity. Reality is mutative continuity of the flood of Pranas of a stable equilibrium of the kinetic awakening inertia, and inertia

steadying the kinetic. There is the centre of Prana in everything, even in the stone, generally supposed to be inert and inanimate. But that Prana is fully silent in the stone and is supposed to be sleeping, while the same Prana is dreaming in the plant, is awake in the animal, and is fully alive in man. It is conscious in seers even of consciousness itself which can link up all experience into the harmony of the music of the Pranas. In man, Religion is therefore said to be the culture of Prana or life, and also cultured living in its realisation. The harmony to be realised in the universe is the harmony of the all-enveloping soul of the waters with their inherent powers. अंतं वेदिष्व तत्सर्वं व्याप्य नारायणः स्थितः । The waters are known not only as Apaha आपः but also नरः and Naraha आपो नरा इति श्रौतः । The Devas in the waters are also spoken of as Naras नराः i.e., the powerful ones, and permanent divinities in the march of the celestial flood of the circulating waters.

The waters are constantly on the move सन्त्यनिविशमानाः । They are never static but potential and dynamic, incessantly moving and carrying everything in them and protecting all powers from all directions. आपो रेवतीः क्षयधाहि वलः कतुं न भद्रं विमतामृतं न । The Maha-Bharata too which attempts to interpret Vedic culture through Purana and Ithihasa, begins with salutation to Nara and Narayana the individual and the ultimate of the one Atman. The Sanyasins too concentrate their minds and meditate upon Narayana.

The waters are said to be matrons मातरः । Indra is surrounded and supplied by the strength of the mothers. अयन्त्यापो जहसु दिमातरः । They conceive in various spheres and bring forth Agni. अग्नि याः गर्भं दधिरे दिव्या । The mothers are also said to conceive without a father. माता

पितरमृत आ बभ्राज । But they are known to be chaste dames स्त्रियः सतीः, and they are also said to be masculine. ता उ पुंस आहुः । Where does the great cow, Brahmanda or Adithi go away and for what purpose. Where does it conceive and bring forth. सा कद्रीची किस्मिदधे परमात् कस्मिन् । The waters are therefore said to be varied विरूपाः and are composite with similar and dissimilar groups, crowds and herds. The waters are given the mystery name Kaha (कः) the Prajapathya, the creative ones. The waters therefore contain the creative power in addition to the sustaining power of creatures. They possess the substance of the waters as well as the urging will to create. They should necessarily contain the two component powers of creation, the aggressive and the receptive, just as the bud of a flower contains the two kinds of pollen playing as the Krishna and the Gopy in all blossoms of the earth, heaven as well as the lotus of the waters.

The waters are called Angirasa, the flood of fire emitted by Agni out of himself. The Apaha are referred to as pure and purifying शुचयः पावकाः । They are enlivening, enlightening and are ever fresh to create, build and feed all regions and their beings with the sweet and sustaining capacity मधु रस्युतः of the oozings. The original Agni appears first as Mithra and Varuna and he maintains their coordinated relations in the flood of his Pranas. The potential power of Mithra and Varuna operates in the blissful flood of Agni's self knowledge. These twin powers repair, improve and extend the homes in which they reside and they are always referred to as having incessant thoughts of creation and building युवं दस्त्राणि पीवसादसाधे युवोरन्विद्धा मन्तवोह सर्गाः । Mithra is the sun, the running dynamic horse of time, with the heat, light, velocity and energy, and Varuna

is the surrounding waters of space and extension like the nucleus and the waters of a living cell, the embryo of a miniature Brahmanda. Mithra and Varuna are said to lead the waters मित्रा वरुणा वेवापां नेतरी। They are the component forces of the composite power of the waters and the creative capacity of the waters operates through Mithra and Varuna.

Three powers work out the essences and progress in the universe. They have three great offsprings, the prime luminaries. There are three accompanying warmths attending on the dawn. The Vasishtas know all of them. सद्यः कृष्वन्ति मुवनेषु रेतः तिलः प्रजा आर्या ज्योति रप्राः। Their lights awaken intelligence like those of the sun and they are mighty like the oceans. सूर्यस्यैव दक्षयो ज्योतिरेषां समुद्र स्येव महिमा गभीराः। वस्तस्यैव प्रजयो नान्येन स्तोमो वसिष्ठा अन्वेतवे वः। With the secret intelligences of their hearts, they move about, showering in a thousand ways. त इन्निष्णं हृदयस्य प्रकेतैः सहस्र वल्वा मभि संचरन्ति। These pools of water that move in the firmament along the orbit of Yama, approach the Vasishtas or home-dwellers the residents of the world. यमेन तत् परिधिं वयन्तोऽप्सरसा उपसेदुर्वसिष्ठा। Moving along the orbit spread by Yama, the moving waters, the showering clouds, or Apsarasas approach the home of the residents Vasishtas. यमेन तत् परिधिं वयन्तोऽप्सरसा उपसेदुर्वसिष्ठाः। Oh, Mitra, Varuna, and Vasishta, the wise, you are born in the mind of Urvasi, the great residence, the immense space of the firmament, उतासि मैवावरुणो वसिष्ठोर्वस्यां ब्रह्मन् मनसोधि जातः। Moving along the orbit spread by Yama, the flowing waters have recognised (found) Vasishta the resident. यमेन तत् परिधिं वयिष्यन् अप्सरसः परिव्रजे वसिष्ठः। All the Devas have offered to you in the pool of the divine knowledge of Brahma द्रष्टुं स्वन्नं ब्रह्मणा दैव्येन विधे देवाः पुष्करे त्वाददन्त। Being prayed with obeisance in Yajna with intense desire, Mitra and Varuna appeared and in the same

manner secreted their essence into the receiving pot both for the birth of Vasishta and that of Agasthya. सत्वे ह जाता विणिता नमोभिः कुम्भे रेतः सिषिचतुः समानम् । Then in time he came out from the heart of the pot and is then called Vasishta. ततोहमान उदियाय मध्यात् ततोजात मृषिमाहुर्वसिष्ठम् । Oh Mithra and Varuna, since you are observed going round the brilliant splendours of the lightning of Agni, your birth is also the same as that of Agasthya as men have comprehended. दिद्युतो ज्योतिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा । ततो जन्मो त्वेकं वसिष्ठमास्त्यो यत्त्वा विश आबभार ।

The pooled waters from the ooings of the topmost ocean move along the high orbit of Yama. That is the region of the splendours of Vidyuth where the moving collections of water, अप्सरसाः Apsarasa, the clouds, remain as ऊर्दशी Urvasy in the immense space उर्वी. The three forces that are working out the essence are the waters and their powers, Mithra, and Varuna. It is Mithra and Varuna that are the movers of the waters from the highest spheres and rarest state to the regions of Yama and of the dwellers of the home, Urvi. It is also they that form the Brahmanda in the waters, and the active component of the Brahmanda is known as Daksha or intelligence while the receptive side of it is known as Adithi, the mother. Mithra and Varuna are therefore known as दक्षपितरः the parents of Daksha, intelligent builders of the Anda in the waters. Even after the waters have entered into the inside of Yama's orbit in the firmament, it is Mithra and Varuna that continue the work of building up and improving the residences. They have thus brought forth Vasishta and Agasthya from within the pot of Yama or sphere of the space enclosed from immensity by the Brahmanda, from the waters forming at the entrance, and entering into the orbit of Yama as oozing from above.

Vasishta is the leader of Vasus and is representative of Agni, the resident of the home of waters while Agasthya is the sun, the Adithya, the son of Adithi, the Dyau. The pooled waters are अमरः the flowing and even flying waters of the clouds. The waters are also known as Uryasi उर्यसि the dweller of Urvy or the vastness उर्वी. Agni and Adithya ie, Vasishta and Agasthya are thus born of the waters of the vastness through the agency of Mithra and Varuna, the component powers and leaders of the waters.

The waters are originally one immense ocean of homogeneity but they contain the potency to be differentiated at first into two as the higher and the lower, having a constant exchange between them. Whether in the one upper ocean or in its developing divisions, there are always seven multiples functioning in each as the seven mothers सप्तमातरः with varying properties and ultimately the Agni is the eternal child or Kumara of the many waters बहुनीलगमः. The constituted waters are thus the home of Agni and he is the resident soul of the home enjoying the rocking of the waves of Pranas on the endless oceans.

Behind the constituted oceans of water, there is the subtler conception of the Apasaha, the ocean of dynamic powers, chafing with kinetic force for exhibiting themselves as the moving powers of the infinitesimals of earth, water, heat, light, smell and sound etc. This Apas is the back-ground ocean in the soul of the tangible oceans of existence. The waters of it are always on the move, never remaining static starting from the subtle to the tangible, exchanging their powers through the showers of lightning flashes of दिव्य thunder and drops of water across the bordering arches

or Dhanwas of Yama where Vasishta and Agasthya appear through the active affinities of Mithra and Varuna. सप्रकेत उभयस्य विद्वान् त्वहलदाल उत वा सदानः । समेन तत् परिधिं वीथ्यं नप्सरसः परिजज्ञे वसिष्ठः ।

The intervening cloudy region of exchanging movements is the region of the horse or Aswa or continuous kinesis and it appears differently to the children of Vinatha and Kadru, the bowing sky and the flat earth, as the white horse श्वेताश्वः to the glorious children of heaven, and as the black horse द्यावाश्वः to the serpents, the creeping children of the holes of the earth. But Agni the soul of all is really the galloping Vahni or conveying horse and his power is an ocean of movements condensing vapour, Vidyuth and thunder in the Akasa into light, sound and energy of the waters of clouds.

The water of wisdom of the original Agni contains within itself and unfolds everything in the order of the floods of his will and would be alternating between the extremes of vapourous and cloudy states of substances of the stellar and the atmospheric regions. It is neither the manifest states that are permanent nor the extreme unmanifest. But the invariably permanent are the bright intelligences of the powers that lie within all the states between the stellar and the terrestrial. It is they, that are named Apasaha, the subsisting substratum that consists all the forms of the powers of Apaha. They are therefore called the one original ocean of consciousness agitating with the pulsations of knowledge. That permanent stage of existence subsists all and is beyond the powers of the range of the Sath (manifest) and Asath (unmanifest) सदस्तोः परम् । That state of the waters of knowledge

exhibits itself into the continuous Yajna, the eternally co-ordinated activities of the team-work of the fundamental, subtle, and intelligent powers of the ever moving waters that are the soul of all existence in the bosom of the living waters of the expressions of knowledge into वाक् Voc or speech. The powers of the divine waters as Yajna-Devas are known only in their tangible expressions as objects, either terrestrial, stellar, of intelligence, of progeny though the powers are of the soul अन्निलोकम्, अधिज्योतिषं, अधिविद्यं अधिप्रज्ञं, अथात्मम् ।

It is these powers of Yajna that are also the powers of the subtle waters that abide in the permanent soul of Agni as Jala-veda in his innate wisdom and he releases them as the divine flood waters of all existence. We are therefore said in the Nasadiya Sukta that we are at a loss to know the origin of the Devas. It is uncertain to us whether the supervisor of all existence too, knows their origin or not यो अस्याध्वक्षः परमे श्योमन् तस्यो अजज्ञेद यदि वा न वेद । But the Suktha of the Atma asserts in the first person अहं रुद्रेभिर्वसुभिर्वराभ्याह मादित्यं रुत विश्वं देवीः । अहं सिन्धुदरुणोमा विश्वमर्वाह सिन्धुमाभी अहमश्विनोमा ।

The powers of the waters are therefore the Devas of Yajna and their origin is said to be beyond all attempts of comprehension प्रवृत्तिः परस्मात् । What subsists when all is involved in the waters into homogeneity is the will, the essence of the conceiving mind. काम आसी न्नमसो रेतः प्रथमं यदासीन्, and its powers are essential and mighty रेतोष्ण आसन् महिमान आसन् । The universe of powerful waters through the alternating rises and falls of its waves of Pranas is constantly alternating between the states of gaseous vapours and condensing mists before any form of the manifest cloud is precipitated. That state is neither manifested नसन् nor नासन्, nonmanifest of

the infinitesimals of even time or space. Everything of the all-inclusive Prajapathi is but hidden deep in the flood of waters which hold everything imperceptibly and give the impression of itself as deep and utter darkness that hides all तमसामूहम् । But everything is imperceptible and intangible to differentiated senses but comprehensible to the cogent grasp of spiritual understanding of the integral self-aware mind whose essential forces of will, are great and powerful proceeding in all directions. Therefore the composite mind alone can have an independent conception of it as the purest mother Adithi of the intelligent waters. What is therefore darkness to ordinary sense is the wakeful state of the seer. The darkness of the night is therefore said to have the greatest light within it and the Pithrus have pursued their quest into the darkness and found out the light hidden in the depths of darkness. गूढं ज्योतिः पितरो ब्रह्मविन्दन् । Therefore all powers of the waters, the Devas, are in the immanent light of the deep darkness of the mysterious waters of the night. Hence darkness of the night is said to be the mother of the dawns of light. दोषा उपतो जनयित्री । The ultimate waters therefore contain all the powers of Devas in their own inherent knowledge of Agni, the Jata-veda, though they do not get perceived by differentiated senses.

The waters, then, are the subtle ethereal foundation of the totality of existence and are of infinite potency by virtue of the wisdom of knowledge and the intelligent will, and their skill is shown in the working out of Yajna, the process of the universal creation in all its states. Daksha is the masculine aspect of the intelligent will and is the positive Brahmanda. Adithi is the negative feminine aspect of the receiving and conceiving mind, the mother that is materially pro-

ductive and multiplying aspect of the flowing waters. The waters are Saraswathy, and Savithri, ie. the ever flowing and ever creative intelligence.

Adithi is really the knowing mind that releases the waters of the divine and cosmic consciousness. It is at the back of all knowledge, the unifying mother that perceives things and truths, and thus conceives Agni the desire-will, Kama, the essence of the mind कम् आसीन्मनसो रेतः । The mind therefore conceives independently without a father. The positive and negative forces of kinesis and stasis, the efficient and material causes of all further creation are contained in the waters of existence in the powers of Mithra and Varuna. Who is the wise one here that has defined the birth of the playing mind: कवीयमानः क इह प्रबोचद् देवं मनः कुतो अधि प्रजातम् । Whatever is done by Indra is connected with Soma also. Both together pull the Dhura, the axle rod that connects Mithra and Varuna, the two wheels of space at its distant extremities. Similarly in the independent conception of the mind, Adithi the knowledge is the flood of Divine consciousness, and Mithra and Varuna are the active powers and agents of all creation.

The original waters released by Agni, the Jata-veda, the source of knowledge, are the waters of universal consciousness of the wisdom of Atma. They are full with intelligent powers to keep up the individuals' consciousness of the souls of beings and existences of all kinds, expressed in the possession of their discriminating wills and natures.

The waters are then the oceans of knowledge and Suparna alone, the perfect son and soul of the wise waters, comprehends the whole of existence in his soul

and understands the wisdom of the mind of Saraswathy, the mother. एकस्मिन् स समुद्रं माविशे स इदं विश्वं भुक्ते विचष्टे। He conversed with the mother and got the wisdom of the Yajna and the intelligence of existence. तं माता रेदि स उ रेदि मातरम्।

These intelligent waters of knowledge are also pure and creating and they give us delight also. May the brilliant waters prove happy and give us the peace of bliss. शुक्रास्ता न आपः क्षम्युं स्तोना भवन्तु। They create and rear Indra, Yama and Soma, and all of them together act under the metabolising and managing wisdom of Agni to create the kind, in conjunction with Pithrus, genes of the species by working concordantly in individual constitutions. The waters of wisdom are thus the waters of creation also.

In the progressing Adhwara, or Yajna the delightful Devas invoke Saraswathy. She is invoked by the wise ones and she gives strength to the offerer. The Pitrus too invoke Saraswathy and approach her in Pithru Yajnas. सरस्वती देवयन्तो हवन्ते सरस्वती मध्वरे तायमाने सरस्वती सुकृतो गह्वरन्ते। सरस्वती दाक्षुषे दीर्घदात सरस्वती यां पितरो हवन्ते दक्षिणा यज्ञ मभिनक्षमाणाः। Pusha prepared the path along the road of heaven as well as along the road of the earth. Both are dear ones in Yajna and he moves up and down along both the paths of wisdom. प्रणयेयथा मजनिष्ठ पृथा प्रणये दिवः प्रणये पृथिव्याः उमे अभिप्रियतमे सधस्थे आच पराच चरति प्रजानम्।

The waters are named Salila, the moving ones as well as Ambhaha, the sounding oceans in addition to their wisdom as Pranas. According to Veda, consciousness, light and life are not the results of the groping chances of blind evolution from ignorance into knowledge, but it is the infinity of knowledge that flows into existence through the flood of conscious Pranas in

which the Devas, Rishis, Pithrus etc., play their parts to help individuals to grow full and realise more and more of themselves as belonging to the Divine Agni. The Divine Agni is there addressed to work out the cosmic Yajna सर्व यज्ञस्य वातवेद दिवि देव देवान्, for his wisdom is of no use to ignorant ones किं ते पाकः कृण्वन् दप्रचेताः। The waters are not only the life of Viswakarma, the plenipotent living homogeneous Brahmanda, but also the waters from which the Brahmanda is consolidated. They are also the source of truth and light, expressing through the flood of the harmony of sound as Sruthi, even in the harmony of Pranas exhibiting the waves of knowledge into language through the urges of the Ukthya into Voc. The waters are the basis of the flood of Agny's intelligence, and also of the flood of the light of Surya, spreading through his rays. The waters of creation are also the powers of knowledge radiating around Agni and he has released them as the Saraswathy into the minds of the seers. They are highly homogeneous, containing in their fluidity the power of constant movement from their essential state to their densest solid forms at one extreme to their rarest particles of gaseous and ethereal states emitting heat, light, sound, and thought.

The waters are said to be the mothers of all Devas from Agni, Surya, Indra, Brihaspathy, Varuna, Yama. They all live and move in the waters of space functioning their parts as planets in the paths made by the waters through their ascents and descents. The Apas are a concept that unites all the facts in the depths and heights of truth. They are the symbol or Prathika applicable to every fact. The question of the waters is raised into a problem for understanding in the Rik,

which raises the problem of the waters and their tree
किंस्विद्वनं क उ स वृक्ष आस यतो यावा पृथिवी निवृत्तधुः ।

The Prajapathi Suktha gives a detailed description of the waters of creation as कः or Hiranya Garbhaha हिरण्यगर्भः There is nothing in the universe that is not traced to its source in the waters, and we can get through them whatever we want. यत्कामास्तु जुहुम स्तन्नो अस्तु अये स्याम पतयो रयोणाम् ।

The Atma Suktha alone therefore asserts that it contains in its hold every power. अहं हृद्रेभि र्दुमुमिधरामि । The concept of water is synonymous with deep imperceptibility and darkness. The darkness is the mystery in which the other entities and powers inhere, and the waters are conscious and aware of everything though none of them recognise, the waters of dark imperceptibility and are known as Apastama. अपसा मपस्तमा ।

The Apaha are the powerful homogeneous waters functioning in various ways. The Apasaha are the potent conscious flood of knowledge. The powers and functions work severally and the immanent knowledge knows all the powers of the waters at work. The relationship of the Apasaha, the waters of knowledge, and the Apaha, the powerful community of Devas may be put alongside of the relations of Agni and the Devas or those of existing forms of energy i.e., earth, heat, air, space etc., and their cognition by Para-Brahman. Brahman extends, within and knows earth, Fire, Vayu and Akas etc., but they do not know the Brahman or knowledge that lies extended within them यः पृथिव्यां तिष्ठन् यं पृथिवी न वेद, सो वायौ तिष्ठन् यं वायुं न वेद । This flood of knowledge contains everything in it. All the Devas from Agni, Surya, Indra, Brihaspathi, Varuna and

Yama etc., all live and move in the waters in the paths of circulating waters which feed and nourish them to function well. Even the paths are chalked out by the waters and they are therefore termed Adhvarya-vah अध्वर्यवः । The two paths, up and down the arches of the several orbits are the Uttarayana and Dakshinayana and they are made by the waters. Along the two parts of the paths, all the world of Devas, Rishies and Pitrus etc., move द्वे सुती अश्विनवम् पितॄणा मह देवाना मुत मर्त्यानां ताभ्यामिदं विश्वमेजति समेति यदन्तरा पितरं मातरं च ।

The Devas of the waters are powerful Naras, नराः and the circulative waters are the नारायणाः moving waters नरायणमयाने । The wisdom of the knowing waters that constantly go about, in and around the paths of existence are the नारायणः । The dependence and meditation on the Narayana are enjoined on the ascetics and other wise ones, for the waters contain the wisdom for the creation of Prahmanda, the intelligence of Daksha in Yajna. यच्चिदापो महिना पर्यपश्यत् दक्षं दधाना जनयन्ती र्यज्ञम् । They contain the intelligence of creation दक्षं दधाना and are productive of Yajna. The Yajna system of integral unity is at work even in the bosom of the waters of the intelligence of the will, the essence of the cosmic mind and is creating the Brahmanda or Adithi, tangible into the individual intelligence of created beings, according to the periodicity of time, expressing into the creation of space, volume and their consequence into the world of objects and beings.

The waters therefore are the waters of knowledge containing the powerful will to create in their bosom. The powers of creation i.e., the Devas in their intelligence, are all working out the play and pastime of creative Yajna. By virtue of the inherent conscious

and incessant working of the intelligent Devas in the working-Yajna of the waters of wisdom, Yajna is named as intelligence itself with its endless progressive moves perfection to still great perfection.

Yajna is therefore termed with the subtle word चिक्म्यं by virtue of its ever increasing moves into newer pulsations of Pranavas of conscious Prana for fresher organising. The Yajna is also named विद्ये which points out the knowledge that is inherent in Yajna. The names of all the Devas are to be respected thus and adored with the Yajna विश्वे हि वो नमस्यानि वन्द्यानि नामानि देवा उत यज्ञियानि वः । It is with these that the thoughtful mind, Manu, with increased fire, first performed Yajna in mind, keeping his thoughts on the seven Hothas. वेभ्यो होत्रं प्रथममावेजे मनुः समिदाग्निं मनसा सप्त होतृभिः । They are the master minds of the world thinking of thoughts of the universe, both of the mobile and the immobile. य ईशिरे भुवनस्य प्रचेतसो विश्वस्य स्थानु जगत्स्य मन्तवः । May they give us protection, and may they prepare good and easy paths for our well-being and give us peace त आदित्या अमव्यं शर्मं सच्छतं सुगानः कर्तुं सुपर्वा स्वस्थये ।

Let our invocation be heard by those Devas who are born to Adithi in the waters and over the immensity. येस्य जाता अदिते रत्नस्यारि ये पृथिव्या स्ते स इह धृता दक्षम् । Let us be heard by those distant ones who shine intelligently in the dear waters pleasing to the mind (Manu) or the home dweller, Vivasvan in the Yajnas of Yayathi, the sojourning one, and of Nahusha, the determined one. पराक्तो यो दिदिपन्त आभ्यं मनुप्रोतामो जनिमा विवस्वतः । ययाते नैहुषस्य यर्हिषि देवा आसते ते अश्विबृहन्तु नः । Let the waters, the protectors of Devas come to sing well of knowledge applying their intent minds प्रदेक्षता ब्रह्मणे गानु रेख्यो अच्छा मनसो न प्रमुक्ति । Let the brilliance of the splendid waters be our good Adhwaryavah अच्छर्यवः or

path-makers and suppliers of food. अर्घ्यवो हविष्मन्तो हि भूताञ्छाप इतो द्यातो दशन्त ।

The waters are churned by Devas for the evolution of the Brahmanda. Then follows the emergence of the Brahmanda, the consolidation of the waters of knowledge. The Rishies therefore greet the homogeneous waters that are progressive and creative and are the matrons of the universe. ऋषे जनिवो भुवनस्य पत्नी रागे वन्दस्व सद्यः सद्योनीः । The waters contain the paths of Yajna and move round the Agni in the churning of the oceans of his knowledge अर्घ्यवोऽप्यस्ता समुद्र मथां नपातं हविषा यजध्वं । The wise ones praise in Yajnas the Agni who warms up the waters and shines in them without any fuel. सो अग्निम्नो दीदय दपस्वन्त ये विप्रस ईळते । When the ocean of the intelligent waters are churned, Agni evolves himself out of the waters of his own creation as their child, अपां नपात् and is recognised as Daksha, the intelligence of the Brahmanda which is also known as Adithi, the parent of the Yajna Devas. अदिति रश्मिप्लव । Let the oceans urge their source, the stream of Indra's delightful drink which moves in two channels around the trifold extension of the path of the will, born of heavens. तं सिन्धवो मत्सरमिन्द्रपान मूर्ध्नि प्रहेत य उमे इयति । The waters go on moving and supplying energy, safety and immortality. May they remain ever moving, and retaining their wealth for providing thoughts and immortality to us. आपो रेवतीः क्षयवाहि बलः कर्तुं च भद्रं विभूताऽमृतं च ।

The emergence of Dawn out of the Night, of the sun or Adithya out of the Dawn, the Adithi, of the awakening of knowledge in the mind of the student from the ocean of knowledge of the Guru, of the immortal out of the mortal, are all evolutions or births of Yajna in different spheres called, अधिलोक मधिव्योतिष मधिविद्य

मविप्रज मन्वाहमम् । Similar too is the development and emergence of individual embryos. They all pass through all the same stages of inception and growth. The powerful light of Agni is an all-seeing ocean of light and his light can find everything on earth, heaven and Anthariksha as well as in waters and plants. अग्ने यत् दिवि वर्चः पृथिव्यां यदोषधींश्च स्वायजत्र । येनान्तरिक्षं माततन्य समानु रणीवो नृचक्षाः । The waters of Agni's flood of light stretches far behind, beyond and before the range of the sun's brightness- या रोचन्ते पुरस्तात् सूर्यस्य याजस्तादुपतिष्ठन्ति आपः । Infinite are the names of Agni and his innate name is immortality. अग्ने मूर्तिणि तव जातयेदो नामानि देव स्वयवो अमृतस्य नाम ।

Agni is the head of heaven in the night, and coming up in the morning, he is born as Surya, the sun, the son of day मूर्धा दिवो भवति नक्त मग्निः तत् स्सूर्यो जायते प्रात ह्यनम् । We see Agni daily at his rising. Let us see him with joy. उद्यन्ते त्वा मित्रमहो दिवेदिव ज्योत्स्नीवाः प्रतिपश्येम सूर्य । We pray to the sun, the eye of Mithra and Varuna. May we serve the true light of the waters. नमो मित्रस्य वरुणस्य चक्षुसे महो देवाय तदहं संपर्यत । Therefore let our minds play well and delightfully on Agni as our eyes feed on the sun. अग्नि मण्डलं देवयतां मनसि । चक्षुसीव सूर्यं संचरन्ति ।

Let us offer proper Havis whole - heartedly into Agni in order that it might reach Heaven where there is immortal light. इतिष्मन्त मजरे स्वर्गदि दिदिस्पृष्टाहितं जुष्ट मग्नी । With his support and his unfailing work, the Devas grow well for proper creation. तस्य भर्तणे भुक्ताय देवा धर्मणे कं स्वधयां पश्यन्त । The swallowed world, hidden in Thapas comes into light with the birth of Agni. गीर्णं भुङ्क्ते तपसा गृह्ण मादिरभव जाते अग्नी । Agni is born first in the home at the bottom of the vast space hidden in the inner-most centre of life or Ayu in the nest of the powerful youth without head or limbs स जायत प्रथमः पस्त्यासु महोबुध्रे रजसो, अस्त्यसोती । अगादशोर्षा

गृहमानो अन्ताऽऽवो युवानो एषमस्य नीळे । But the region of Agni is such that all the universe is included within the heart of the life of the ocean. We enjoy his glory in the crest of the sweet flood of the army of waters धामन् ते विश्वे भुवनं समधिष्ठितं मन्त्रस्समुद्रे ह्यन्तरायुषि । अपासमोके समिधे यश्चाभूत् समश्चाम मधु मन्त्रं त उमिम् । What is the first conception of the waters, where all the Devas are seen beyond the heaven and earth and beyond Devas and Asuras. परोदिवा पर एना पृथिव्या । परोदेवै रसुरै वेदसि । किंविद्रुमं प्रथमं दध्न आपो यत्र देवाः समगच्छन्त विश्वे । It was a great covering of light, the Ulba by which the waters that had entered have been held (retained) महत्त दुग्धं स्वविरं तदासीन् येनाविष्ठितः प्रविशेशिषापः । What is the basis of the beginning, of what nature, how and in what form from which Visva Karma, the creator of the universe wore his knowledge with great insight किं स्विदासी दधिष्ठालमारमणं क्लम स्वित् कषासीन् । यतो मूमिम् जनयन् दिव्यकर्मा विद्यामीर्णोन्महिना विश्वं चक्षाः । It is the waters that conceived him first as the embryo wherein all the Devas remain together in one bosom of the unborn one in whom all the worlds remain. तमिद्रुमं प्रथमदध्न आपो यत्रदेवाः समगच्छन्त विश्वे । आजस्य नामादप्येकं मर्षितं यस्मिन् भुवनानितस्थुः । No other than you, Visva Karma, is known to be the plenipotent one, that has created all this plenipotence. His potence is unsatiable by the vocal expressions of the hymns and he is involved in mists. न ते विदास्य ग इमा ज्ञानानाऽन्यं शुष्माकं मन्त्रं यभूम् । नौहारेण प्राकृता जल्प्या चासुतृप उक्थ शस्य वरन्ति । Yama knows you as such a multiradiant one that shines brilliantly, beyond bounds. तं त्वा यमो अचिके क्षित्रमानो दशान्तरुष्या दत्ति रोषमानम् । He who is our father as also parent, and also the creator who knows all the regions, who is the one Deva of all the Devas, even by name. He is the one problem towards which all other problems shift. यो नः पिता जनिता यो विधाता धामानिवेद भुवनानि दिधा । यो देवानां नामधा एक एव तं संप्रश्नं भुवना वन्त्यन्या । Visvakarma is all eyes, all mouths all hands and all feet. विश्वतो अश्नुः, विश्वतो मुखो विश्वतो बाहुः स्त विश्वतो

स्वात् । What are the waters and what is the tree from which the heaven and earth are formed किं सिद्धं क उ स पृष्ठ आस यतोद्यान्ना पृथिवी निष्ठतधुः । Let the wise ones question themselves in their minds, what it is that stands firm and supports the worlds. मनीषिणो मनसा पृच्छतेदुतत् सदभ्यतिष्ठद् भुक्तानि धारयन् ।

This manifestation of the supreme Agni through the waters of his knowledge into Brahmanda and its further evolution into his detailed constitution is carried on not only in the universal scale but also in the evolution of the individual Andas or embryos of all species. Wherever the process takes place, it is always the play of the plenipotent Agni through the waters into Viswakarma, the embryonic stage of co-existence of all powers. Daksha is the will and Adithi is the mind, all in one, of the evolving Brahmanda.

Oh plenipotent one, you yourself carry on Yajna, the process of expanding and expressing your constitution. Oh self-sufficient one, discipline your followers in the offering of Havis and in the knowledge of your higher regions, the higher, the lower and the intermediary. Carry on Yajna, you increasing one. य ये यामानि परमाणि यावमा मथ्यमा विश्वकर्म न्युतेमा । शिक्षा सस्त्रिभ्यो हविषि स्थावः स्वयं यज्ञस्व तन्मे वृधन् । He is born day after day and month after month. The Devas have the Havya-Vaha in themselves. अहरह जायते मासिमास्थथा देदा दधिरे हव्य वाहम् । Agni is the wise one and for us he works out Yajna of three enclosures, five regions and seven strands अग्नि विद्वान् यज्ञं नः कल्पयाति पञ्चवामं त्रिकृतं सप्ततन्तुम् । The Yajnies have wisely given you the twenty one words as your mystic names and they are happy in protecting their immortality, homes, cattle, and chariots. त्रिस्तस्य यद्गुणानि त्वे इत्पदा विदग्धिदिता यज्ञियासः तेषां रक्षन्ति अमृतं सज्जोषाः पशूञ्च स्त्रातूञ्च रथञ्च ।

For the developments of the universe, of Devas and even of man, the waters of the ocean are churned intently until the Anda develops. The Devas have churned the waters of the ocean in which they remained both in their first Yuga and in the age prior to Devas as is described in Rig-veda.

Let us say in song, of our knowledge of Devas from what we find in the statements of Ukhthyas of a former age. देवानां ब्रह्मं जाना प्रवोचाम विपन्यया । उक्थेयुः शस्य मानेषु यः पश्चाद्दुत्तरे युगे । Brahmanaspathi started the stir by blowing through the essential water like the black-smith. ब्रह्मणस्पति रेतसः कर्मार इवाधमन् । In both Yugas, the past and the present to the Devas, the unmanifest became manifest. देवानां पूर्वे असतः सदजायत । With Bhu the topmost space was created, and Bhuva brought forth the directions. भुवङ्गे उत्तानपदो भुव आशा अजायन्त । Therefore the directions followed around the birth of space. सदाशा अन्वजायन्तदुत्तान पदस्परि । Either Daksha is born of Adithi or perhaps Adithi is born around Daksha. अदिते ईक्षो अजायत दक्षाद्वादितिः परि । The Devas are born in the wake of Adithi in safe unity for Amritha. तां देवा अन्वजायन्त भद्रा अमृत वन्दवः । Since the Devas remained stirring well and continuously in the waters, particles went off violently as though they were dancing. यदेवा अदः सलिले सुखं रन्धा अतिष्ठत । अथावो मृततामिवतीष्ठा रेणु रणायत । Since the Devas were continually causing the universe to come up, they raised up the sun hidden in the waters. बला समुद्र आगूढ मासूर्य मजभर्तन । Of the eight children born of the body of Adithi, seven approached the (gods) Devas and the other one remained a Marthanda. अष्टौ पुत्रासो अदिते यं जाता स्तन्दस्परि । The Devas have been evolved by the seven Adithyas. देवा उपप्रैस्तसमिः परा मार्ताण्ड मास्यत् ।

The same process of manifestation from the unmanifest is taking place in the embryo whether of the

great universe or of every individual being in waters. In every individual development the process of evolving the constitution begins with the development of the brain or cerebrum from the embryo in the ocean of the uterine waters and proceeds through the thoracic and pelvic regions, along the levels of the projection of the spinal column which is referred to as the trunk of the tree of the waters of Varuna, with its roots in the waters of the heaven above in the brain which is named as Agni the Murdha or head of heaven. The Yajna-Yupa is the trunk of this tree called also as the post of Varuna to which Sunassepha, the sun is tied to move round and round the Yupa, the axis of earth and heaven and the axis rod between Mithra and Varuna to keep the regions in tact. The Yupa, the trunk of the tree is adorned in Yajnas and worshipped as the mount of Meru along whose different levels, live all kinds of beings, Devas, Rishies, Gandharwas, Siddhas etc. The root of that tree of Varuna is rooted in Agni in the Murdha or brain of man and extends into its branches and leaves, on the earth, forming the means of contact with the outside world. The leaves of the tree are the Chandamsi. छंदोसि यस्यपणानि, the feelers of the world of waters around the tree.

Upon this tree of Varuna dwell the birds of knowledge or Suparnas, chirping the vocal expressions of sciences, the sections of immortal wisdom constantly encouraging everyone, they being the wise guardians of all the world. That wisdom has entered into me, the seer. यत्र सुपर्णा बभूवस्यमलगमनिमेव विदधामि स्वरन्ति । इतो विश्वस्य भुवनस्त गोपा स मा धीरः पाक मन्त्रविश । The root of this tree is thus the first residence of Agni. The trunk passes through the waters of Varuna across the middle region of Antha-

riksha, and in its foliage remain the wise ones, the Suparnas or Dwijas.

The tree itself is the tree of existence and is manifest in man as the tree of the knowledge, the Aswatha with roots upwards and branches downwards. This tree of the nervous system is the tree of knowledge and the parts of it together may be said to be the book of knowledge in whose lines of twists, folds, foliage, branches and bark, the worlds knowledge is written in lines, squares, circles and triangles and stored to be handed down through the ages without break in the continuity of the flood of knowledge. Let each individual and each generation be the linking custodian of the knowledge of eternity and immortality. They should keep in mind the idea that the father enjoys the enjoyment of the son without himself eating the fruit. There are two Suparnas living alongside on the tree of life. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयो रन्वः पिप्पलम् स्वाद्वलनश्च जन्यो अभिजाक्षीति । That is how god contributes to the progress of the world through the present generation by sacrificing his wealth and possession to the next. That is how God is working in all humanity, for the universal Purusha is the one constitution of Pranas behind all, and it is that Purusha that is sacrificed for the development of the whole succession of humanity. पुरुषं जातं मयतः तेन देवा अब्रजन्त । Therein lies the crucifixion of the first man for the sake of the progress and multiplication of humanity. Children are said to be born from every limb and part of the parent man. The Purusha of Pranas is the motive power of the waters of existence.

The waters then constantly churn and bring about beings into life through the development of the tree of

Varuna, the tree of the nervous system, in the waters of life in each Anda or embryonic bag which is similar in constitution to the constitution of the basic Purusha in the Brahmanda, the consolidating embryo of self-conscious-working of infinite intelligence in individual existences. It is not then the manifested constitution of man that is named Purusha. The disposition and lay-out of the Pranas working through the plan of their basic constitution remains permanent behind all manifest forms. This is referred to as the city of Pranas पुरः प्राणिनः and the person is also called Purusha the citizen of the constitution. The endless waters are the permanent oceans and their constantly agitating waves are the surging Pranas from the will of Agni the intelligent source of all existences as wisdom.

The waters of the oceans thus give rise to Andas, enter into them, grow the plant of life and are again released to join the oceans. With the release of these waters into the oceans again, individuals enter into life in the world and the dawn or Ushas is really the birth and coming of beings into birth and life, like Surya. It is said that at dawn the pent up waters are released and with them comes out, the individual body as the chariot in which the Devas ride forth, chief of the Devas being, Agni, Ushas, Light, Surya and the Aswins, from the darkness of the night into the light of dawn and day. Agni is the foundation of all, the universal Atma. Ushas is birth, the Aswins are the twin-like feeling, light, sound, scent. Breath function from the nose is Nasathyas. Surya is the new born one, come from the sparks of Agni as the Amsus or rays of light to develop into the full growth of Indra विश्वे विश्वे मघवा पश्यन्तात । Indra is the complete individual in whose mind, the wisdom of Brahmanaspathy develops

and flows out as the current of Saraswathy through ones speech and language. With the trying discipline of Yama in life, amidst pleasure and difficulty, the individual becomes a parent i.e., Indra to Savitha and grows further in knowledge in the suecession lives. पुराणा अनुवेनन्ते पापका मुखाः । असुखमभ्य चाकरो तस्या अष्टद्वयं पुनः । Such a stage is represented by the detailed story of Savithri and Satyawana. It is the rich Ribhus that help the developments and renewals in the mind of Indra, Varuna, all Devas and Pithrus in the course of the rounds of the year in the universe. पुनर्ये चकुरुदाना तेवाजो विभ्राक्षु सिद्धवन्तो । They protect light, create space and reproduce the offspring through pods and legumen under cover of the Samy, the tree of Fire. They thus attained immortality. यत्संवत्सं सृमदो गामरक्षन् यत्संवत्सं सृमदो मा अपिशन् । यत्संवत्सं ममरन् भासो अस्या स्ताभिः शमीभि रसृत्वमानशुः ।

They renew the parents of everything with the help of the rays of light. शब्द्या कर्तृ पितरा युवाना शब्द्या कर्तृ वमसं देवानाम् । Since the round of the year runs on into an offspring of it after the completion of the cycle of seasons, the year is called immortal i.e., undying or unending.

In view of the accruing knowledge with every dawn of life, birth is desired again and again inspite of the difficulties of it and for the sake of the progress of knowledge, through experience in life. The potent and creative waters of life go on creating foam in the round-going of whirls and then condensing the foam into an Anda, to enter into it again to rear a being. The waters are creative and inherent forces of them, Mithra and Varuna, are the builders of homes, the masons for erecting the homes of Agni. When individual development is complete, the embryonic sack is of no help but is only a Vritha or hindrance for further development

of individual, and the strength of the Indra in the individual would force a break-through for the waters to join the environmental oceans and effect a release of the individual into the open freedom of birth from the womb, the Diksha Griha or developing home under the discipline of Diksha, or penance for progress and perfection. The Indra of the universe fights for and helps the release of the pent up waters of the individuals at their birth into their distant homes, the oceans, दूरं किल प्रथमा जग्मु रसामिन्द्रस्य याः प्रसवे ससुरीपः । Where really is their end, where the bottom, middle or end for these waters. किं निदमं कं युध्रं आमा मापो मध्ये कृतो नूनं मिन्द्र ।

In the case of embryonic formation in individuals, the Pranas undergo transformations from the ruddy waters of the blood into the milk-white oceans of creative essence or Retus, the creative waters of Indra and even of Prajapathi in men which then enter the uterine waters to form the Anda. After that it goes through the same process of development as that of Brahmanda in the cosmic waters. Herein the active principle that takes the initiative is the Prana i.e., the Angiras, the flowing fire, and it follows the line of development known as the process of Dakshina Yajna. But there also, the origin is from Agni as Angirasa or Prana, projecting into what is known as Ayu and its extension.

He who lives in his own glory and protects our invocation is our very life and he comes to us as Ayu- स आयुरागतं सुरभिर्वसानो भद्रा मर्कदेवदृष्टिं नो अयः । Extension and continuity follow the light of space and protect the path of life prepared intelligently and with skill. तन्तुं तन्वन् रजसो भानु मन्विहि । ज्योतिष्मतः पथे रक्ष पिपा कृतान् । Oh, Jata-veda ! you are the spontaneous Deva. Your immortal name is of various aspects. अग्ने भूरीणि तव जलवेदो देव स्वधावो अमृतस्य नाम ।

You Agni, the Devas have made you the life of life, of Nabusha the prince of men. त्वमग्ने प्रथमं मातृमायये देवः अकृष्णन् नहुषस्य विशतिम् । You are made the tongue that speaks for man, the son born dear to the father. इमाककुर्वन् नहुषस्य शतमी पितुर्यत् पुत्रो ममकस्य जायसे । Agni, you are the first Rishi Angirasa. You have become the Deva of Devas and their good associate. त्वं मग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानां ममदः शिवः सखाः । In your Krathu (thoughts) are born the illumined stars. They are wise ones, powerful in knowledge. तद्व्रते ब्रह्मोद्विप्रमापसो ऽजायन्त मरुतो भ्राज रक्ष्यः । (Those that are associated in Dakshina Yajna gain affinity with Indra and attain immortality. May they, the Angirasa be safe. May they be conceived into intelligent human kind. ये यज्ञेन दक्षिणया समका इन्द्रस्य सख्यं मयुतस्य मानशुः । तेभ्यो भद्रं मङ्गिरससो अस्तु प्रति गृह्णीत मानवं सुमेधयः । The powerful Pithrus achieve strength of unbroken continuity at the end of the year with the wealth of cows. I wish you long life. य उदाजन् पितरो गोमयं वत्सतेनाभिन्दन् परिरत्सरे वत्सम् । दीर्घायुत्वं मङ्गिरसो वो अस्तु । May the Angirasa who helped the sun rise in the sky and the expansion of the mother earth, attain good progeny. य ऋतेन सूर्यं मासेदवन् दिव्यं प्रथयन् प्राथवीं मातरं वि । सुप्रजास्य मङ्गिरसो वो अस्तु । May good knowledge too be possessed by the Angirasa सुवद्राण्य मङ्गिरसो वो अस्तु । The Angirasa or Prana are seers. They are varied, possessing various depths of pulsations. दिव्यास इहयवः त इदं गन्मीरं वेपसः । The Angirasa are the sons of Agni and are all born around Agni ते अङ्गिरसः सृजस्ते अग्नेः परिजिज्ञिरे । Let the Angirasa of varied properties enter into the development of man. प्रतिगृह्णीत मानवं सुमेधयः । The Angirasa whether of different forms around Agni in heaven or the best Angirasa i.e., Saptagwa, Navagwa or Dasagwa are the great Angirasa. They become great along with the Devas. ये अग्नेः परिजिज्ञिरे दिव्यासो दिव्यत्परि । नद्यग्वोत्तु दशग्वो अङ्गिरस्तमः स चा देवेषु मंहते । Let the Devas that reside in the remote waters in accordance with the pleasure of Manu, the mind, and attend the Yajnas of

Vivaswan the resident of home, Yayathi, the sojourner and Nahusha, the determined one, speak to us also. Your names are all respectable, adorable and fit for our offerings in Yajna. पराको ये दिक्षिषन्त आप्य मनुप्रीतामो जनिमा विवस्वतः ययातेर्नहुषस्य बर्हिषि देवा आसते ते अधिब्रुवन्तु नः । Let those born of Adithi on the waters or on the earth, let them hear our present invocation. येष जता अदिते रजस्तपि येषुविधा स्ते म इह भूताहवम् । Therefore let our minds play on Agni as the eyes move to the sun. अग्नि मच्छा देवता मनांसि । वक्षुवीव सूर्य संवरन्ति ।

Agni, the Hotha has created man and wisdom. He is the father of fathers for help. He has urged the conquerable wealth. Let us endure the strength of this discipline. होताजनिष्ठ चेतनः पिता पितृभ्य ऊतये । प्रयक्षज्जेन्य वसु शकेम वाजिनो यमम् । The seven rays extend in him, the leader of Yajna आ अस्मिन् सप्त रश्मयस्तता यज्ञस्य नेतरि । The eighth is the divine youth. Therefore Potha, the purifier increases all the universe. मनुष्वहैव मष्टमम् । पोता विश्वे तदिन्वति ।

Extending continuously, you follow the light of space and protect the paths of life carved intelligently and with skill. तन्तुं तन्वन् रजसो मानु मन्विहि ज्योतिष्मतः पथे रक्ष धि यास्तान् । Oh Jata-yeda, you are the spontaneous Deva. Your immortal name is of various aspects. अग्ने भूरीणि तव जज्ञवेदो देव स्वधावो अमृतस्य नाम । You are the first Vayu remaining in the mother, the Antariksha त्व मग्ने प्रथमो मातरिभन् । You have spread the heaven for Manu. त्व मग्ने मनवे यामवाश्रयः । You are the giver of potential strength to the offerer ready with his spoon. त्व मग्ने इमः पुष्टं वर्षेन उधत् सचे । Every day you set the mortal for the highest immortality to keep strength in him. त्व मग्ने अमृतत्व उत्तमे मर्ते दधासि श्रक्ते दिवे दिवे ।

The waters are thus found to be potential and creative through the medium of the flower of the waters, the lotus out of whose bud, Brahma is involved and released Saraswathy, the waters of knowledge

from the mind of Brahmanaspathy. The waters are from Agni, the spring of the waters in the heart of existence, the rendezvous of all the potencies, powers, and functions from the overflowing unity of the love in the Heart of Agni, the banner of love and unity in the oceans of milk, honey and butter. धामन् ते विश्वे भुक्न मधिधित मन्तस्समुद्रे द्रव्यन्त रासुवि । अपामनीके समिधे य आभूत स्त मदेवास मधुमन्तं त ऊर्मिम् ।

But who is the hero that unites and assimilates in him all knowledge stored in (Poetry) Chandamsi and has conversed with intelligence itself. क इन्द्रसां योग मावेद धीरः को विष्ण्यां प्रतिवाच पपाद । Suparna is the fully developed and perfect soul. He alone pervades and comprehends all creation. एक स्तुपर्णः स समुद्रे मादिवेश स इदं भुक्नं विच्छते । With a ripe mind I see him within me. Him the mother of knowledge, the Veda-Matha addresses and he addresses the mother. तम् पाद्रेन मनसाऽपश्यमन्तित स्तं मातारेदि स उ रोह मातरम् । The waters of knowledge pervade everything, echoing wisdom into music and the Devas sing the Sama-singing of the Riks. द्विदस्सयो दिधिषाणा अविषन् विदुर्देवं सह सामान मपेम् ।

When once we find the Atman in Garuthman, the Suparna, who has comprehended everything, we can stretch our vision on to the fully extended Viswa of all-existence as the constitution of Viswe-Devas i.e., Vishnu who rules and protects the whole of the universe in the full Yajna of his own constitution for the protection of which the eternal child is ever ready to meet situations कुमारः प्रत्येक्यहम् and reveals any change in the universe into the mind of the wise seer if it be so. यदन्य स्यः समिधे वसुवः । May the waters ever flow forth from the udder in the centre of light and may they ever remain creative for us. अतस्य योगे विष्णवः मूयः श्रुटो वरीभूत वाक्मन्त्र मातः ।

यज्ञः

The Conception of Yajna

The waters of life are therefore sweet and sustaining, and they flow forth from the central spring of the udder of milk of the cosmic cow in the centre of the heart of the ocean of existence, i.e., the rendezvous of the waters of the life of knowledge. May they ever flow forth from the centre of the light of truth and may they ever remain active and productive. ऋत्स्य वीगे दिष्वाध मधः शुशेवरी भूतना स्मन्य मापः । The waters are from the spring in the heart of the oceans of existence. पामन् ते विश्वे भुवन मणिधित मन्तस्समुद्रे ।

Let the waters, the protectors of the Devas come forth, flow and sing in the free employment of their pure mind for knowledge प्रदेक्षता ब्रह्मणे गानुरत्नयो अष्टा न प्रयुक्ति । He has released the blissful waters of knowledge from the centre of his soul to encircle the universe thrice with the flow of the double stream. ते सिन्धवो मत्सरमिन्द्र पानं नृभिः प्रहेतव उभे इत्यर्ति । मदच्युत मौशनं नमोज्ञा पारं त्रितन्तुं दिवर्न्त मुत्तम । It is these waters that feed Mithra and Varuna महा मित्रसवरुणस्य धामिम् । The waters of the knowledge of Agni also feed Indra and please Soma as well as all the other Devas. यामिस्सोमो मोदते यामिरन्द्रो वद्विषे । The Devas alone know the immortal powers of the waters, for they remain in them, churn the oceans to form the Brahmanda, the consolidation of knowledge, and work out Yajna, the incessant process of creation through ever progressive stages of knowledge. The waters of these oceans of knowledge are deep and dense with several layers of differing natures. But the depths are deep and dense, filled,

with sacred secrets knowable only to the penetrating search and scrutiny of the Seers. To other ordinary ones, their depths are impenetrably dark." Hence the waters of knowledge are floods of Saraswathy and they look like hard dark oceans of ignorance to the ordinary minds, other than those of the Seers, Pithrus and Devas. The light of truth is hidden in them and our ancestors, the Pithrus, have intently searched them with determined minds and incessant pursuit गृहं ज्योतिः पितरो अन्वविन्दन् सत्यमन्त्रा अजनयन्नुपासम् । With their true thoughts they established the coming of the dawn, Ushas for fresh life and for further pursuit. The Dawn is the mother of cows and is the formost of Angirasa, the Seers, with the flowing fire of Agni in the Pranas.

The impenetrable dense depths of light in the heart of the darkness remains as the field for the pursuit of the waking mind, until one sees, eye to eye, with the awakened seer of Veda-Purusha in order to find out and assert that the darkness of the Night is the mother of the Dawn of Light. दोषा उपसो जनयित्री । To him, the night is the home and abode of the world. रक्षी जगतो निवे शनीम् । He could then know and realise the truth of the cogency of Yajna in all the five stages and aspects of it. अधिलोकं, अधिज्योतिषं, अधिरिदं, अधिप्रजं अथात्मम् । He understands that the implicit existence is the source of the explicit world, that the night contains light and is the source of it, that stillness and silence are the sources of knowledge, that the immortal exhibits itself out of the mortal.

The Devas that remain and function in the constitution of all creatures and in the Brahmanda are ever in the waters of intelligence and knowledge of Agni, the Jata-veda. Their team-work is really the team

work of the powers of the intelligence of Agni. Those powers act wisely, create chariots, horses, cows and also chalk out the paths of life and of the circuitous orbits of the planets of the universe. It is they that spread the sky for Manu and perform the Krathu of Yajna in the firmament, in the Anthariksha and in all the subtle and gross spaces of the universe, from the stellar to the terrestrial. अग्निं देवेभिर्मानुषैश्च जन्तुभिः तन्मनो यज्ञः पुरुषेण सं धिया । ज्ञात आष्टुणे भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ।

The team work of the intelligent forces of existence under the spur and guidance of the wise Agni is the Yajna at work in the constitution of wisdom, and the will for it is ever creative. The constitution of Yajna with the Devas, the Pithrus, the Seers as constituent powers, forms the foundation of the team work of existence, sustenance and continuity. The expression of Agny's will, wisdom, and intelligence into the life of Pranas and conscious expression of Saraswathy, Ida and Bharathi is also known as the Yajna of knowledge, descending into speech or Voc. यज्ञेन वाचः पदवीयमायन । ता मन्त्रविन्दन् ऋषिषु प्रविशन् । The Devas thus enter into the constitutions of all beings and objects by a graded transformation of the waves of Pranas from the waves of the oceans of existence, the background of the ocean of objects and beings of the entire world with its varied strata of existence. It is the Devas only that remain in the waters of the earth, or the sky or in the bodies of the generations of beings as functioning residents, and they hear and know our call or invocation to them wherever they be. ये ह्य ज्ञाता अदिते रज्यन्तारि ये पृथिव्यास्तं स इह श्रुता हवन् । With their powerful seeing, without sleep or even wink, they experience and enjoy the delight of immortality, नृचक्षुसो अमिमिषन्तो वर्धन् । बृहद्देवासो अमृतत्वं मानशुः । It is for them that Manu, the mind, first performed the duties of Hotha

with his thoughts on the seven Hothas in his fully kindled fire. वेन्तो होत्रो प्रथम मायेजे मनुः समिद्धाग्नि र्मेनसा सप्तहोतृभिः । May the Adithyas, the sons of Adithi, give us safety in all paths of the regions, the waters and of the circular orbits of planets as well as the sources of agencies of progeny and their constitutions. स्वस्तिनः पथ्यासु चन्दसु स्वस्त्यासु वृजने स्वसि । स्वस्ति नः पुनरुपेयु योनिषु । The Adithyas give us protection and safety and make the paths good and fit for our going त आदित्या अभयं धर्मं यच्छत सुगा नः कर्तं सुखा स्वस्तये । For our protection and well-being, let us invite the Devas with proper and right invocations. सत्यया वो देवहूत्या हुवेम ध्रुष्यतो देवो असे स्वस्तये । They are the mighty ones that bring about the Krathu of Yajna. यज्ञं नयन्तु सूरयः । Those intelligences are the thinkers on behalf of all the universe, mobile and static, and they are the controlling masters. य ईशिरे भुवनस्य प्रचेतगो विश्वस्य स्थातु वेगतथ मन्तवः । None of the Devas is either young or old or infant. All are equally great. नहि वो अस्त्वर्भक्तो देवासो नकुमारकः दिदेवे सतो महान्त इव । We worship the adorable Devas and we praise them, the praise-worthy with Ghritha. यजमानो यज्ञियो हन्त देवो ईळामहे ईळ्यान् आज्येन ।

We cooperate to make the march of Yajna tractable and easy. We know the secret of the tongue of Yajna. साध्वो मरुदेववीति नो अय यज्ञस्य जिह्वां अविदाम गुणाम् । The wise ones prepared the secret words of formula, the developed conscious expressions of Pranas into speech in which the Devas enjoy immortality. विद्वांसः पदा गुणानि कर्तन येन देवासो अमृतत्वं मानयुः । Devathatha, the honoured parent of Devas is adorable. He is the ancient one residing in us. स नो यज्ञान् देवताता यजीयान् निहिषत्त दन्तुरः पूर्वो अस्मत् । Agni is the wise one and for us he creates Yajna with its seven strands, five holds and three coverings. अग्नि विद्वान् यज्ञं नः कल्पयाति पथयामं विष्णुं सप्त तन्तुम् । Agni is the banner of Yajnas and the means of gaining knowledge. The wise ones have reared Agni with thoughtful devotion, केवुं

यज्ञानां विदुषस्य साधने विज्ञासो अग्निं महयन्त विततिभिः । Agni is the Hotha of Yajnas placed by Devas in all mankind. त्वमग्ने यज्ञानां होता विश्वेषां हितः देवेभिर्मानुषे जने । With Yajna let us rear Agni, the source of knowledge, with food, service and songs. यज्ञेन वर्षत ज्ञातवेदस्य मग्निं यज्ञध्वं हविषा तना गिरा । Let us carry fuel, prepare Hovis or food with deep devotion every fortnight. Oh, Agni, secure progress for us who are desirous of life. We are yours. We do not deteriorate in your association. भराभेष्मं कृष्णाम्ना हवीषि ते वितयन्तः पर्वणा पर्वणा जीवातवे प्रतरं साव्याजने सत्ये मारिषामा इवं तव । Thritha has collected this Yajna, given by Yama, the controller. Indra first got into it. Gandharwa, the soul held its reins. The Vasus have created the horse from the sun. यमेन दत्तं त्रितणुं मस्युन मिन्द्र एणं प्रथमो अथातिष्ठत् । मन्त्रवर्षो अथ रश्मिः मरुभ्यान् सुसादिषे वसतो निरतद् । Indra knows of it from its sound. He is the victor who made the path for the sun. इन्द्रः किञ्च यज्ञा अरुणेदुः चित्रिष्णुः पश्चिङ्गत् सूर्यात् । But Agni the child of the waters grows in the waters and shines gloriously for giving us the wealth of equipment. नो अयं नपा दुर्धेदप्रस्तन्त वसुधेवाव दिषते विजाति । The child of the waters is seated above the ascending slope, residing in the flash of lightning. नपा नपा दा सत्त्वादुपस्थ जिज्ञानं सूर्यो दिदृक्षुस्त्वनः । Around him move the great dames, the waters, carrying his foremost splendours, the indissoluble Aksharhis अक्षराः of Golden hues of Saraswathy तस्यैवेष्टं सदिसानं वदन्ती हिरण्य वर्णाः परियन्ति वद्वीः । He, the child of truth is fiery, looking like fire and he has the fiery colour. हिरण्यवर्णः स हिरण्य संस्थां नपात् मेदु हिरण्यवर्णः । Remaining within the bosom of the surrounding waters of immortality, he gives food to this one. हिरण्यवत् परिशेनेतिषत् हिरण्यदा ददत्यन्तमग्नेः । Agni is the immortal one remaining in the bosom of the waters of immortal knowledge and he is the giver of immortality. He feeds everyone with the sweet sustenance of the waters until they throw off their ignorance by growth in knowledge and succeed in

overcoming Vrithra, the narrowing egoism in men even of the surrounding waters of knowledge.

Agni is really the original one. He is Adhvaryu, Hotha, Prasthotha, Potha and Purohitha, the first by birth. स्व मध्वर्यु रत होतासि पूष्यः प्रशास्ता पीता जनुषा पुरोहितः। He is the full banner always seen shining splendidly like lightning glories, यो विश्वतः सुप्रतीकः सदृग्भसि दूरवित्सन् तद्विदित्वतिरोचसे राश्या विदन्धो अतिदेवः पश्यस्यग्ने। Agni, the consumer of offerings creates consciousness and he is the father of fathers to help all. होताऽजनिष्ठ चेतनः पिता पितृभ्य ऊतये। Let us withstand his discipline. He gives us all possible wealth. In him all sciences are encircled and he is like the circumference of a circle परिदिश्व नेमिः। In him, the leader of Yajna, the seven tinted rays are spread and extended. आ यस्मिन् सप्तरश्मव स्ताता यज्ञस्य नेतरि। The cows, the inherent Pranas of consciousness of Ayu love the Agni and are associated with his hues. तावस्य वर्णं मायुषो नेष्टुः सचन्त धेनवः। Let the minds play well on Agni just as the eyes feed on the sun. अग्निसमृद्धा देवयतां मनीषि चक्षुसीव सूर्ये संचरन्ति। Whatever is within tangible reach is to be known through the instrumentality of the senses. But what is beyond the reach of the senses has to be studied with the help of pure mind and intellect. The manifest sun and his glorious springs are from the unmanifest powers of Agni. Therefore the Agni is said to be the brain in the night and he expresses himself as the sun when he comes up in the morning. The manifest is said to be only a quarter and the unmanifest is three quarters of the entire unity of existence. Whatever is manifest is based on the unmanifest and is surrounded and supported by the unmanifest, eager to express, to supply and add to the expressed to give the understanding minds a conception of the totality. The manifest glories of the sun are summed up by the symbol of the seven

horses or seven powers of the sun, best conveyed by the seven colours of the light of the bows of Rudra in the two vaults of the Anthariksha or Rodasy. The terrific and scorching heat of the sun, supplied from the roaring Pranas of Vayu are called the progeny of Rudra in the middle regions. But the several covert aspects of Agni are represented by the figure of number twenty-one, the number presenting covert powers of Agni. The twenty-one pieces of wood offered into Agni as feeding fuel point to the several powers of Agni in multiples of seven. Agni is therefore said to keep the many aspects in him in the number twenty one and these aspects are studied and understood by the scrutiny of the mind in the extended constitution of Agni with the Barhis, in the vast regions of the sky. This is clearly pointed out in the extensive creation of time space, and the waters in which they are extended. The waters could exhibit their latent powers in a series of exhibiting stages. Therefore those who know the secrets of existence in their minds have created immortal names for those facts in the constitutions of the individuals and of the universe represented by the one common constitution of the entire universe as a great Yajna, the team work of the forces of the intelligence of wisdom in the soul of Agni.

We therefore extend our minds in our approach to Agni, the consuming Hotha with desire to know from the analysers of pure and true thoughts of light which is ever there, spread ready for our study in the extensive background of the firmament for Yajna in its multi-radiance. अग्निं न स्वहृत्तिभिर्होतारं त्वा कृणीमहे सज्जाय स्वीर्ण बहिषे दिवो मदे शीरे पावक क्षोत्रियम् । Your mobile horse powers are prosperous and illustrious in you. त्वामु त्वे स्वायुवः शुभमन्यश्वरायतः । In your multi-radiant bliss, you hold all the wealth of hues,

dark as well as white, with a keen desire for expressing them out. कृष्णा रूपाभ्यर्जुना दिवो मदे दिवा अधिभियो धिरे विवक्षसे । Adharwan, the wisdom of Agni, knows by birth all the sciences. अग्निर्जातो अधर्वणा विदद्विश्वानि काव्या । He with his unlimited bliss, becomes the dear messenger of Yama, the Vaivaswatha, with his desire to speak out. भवद्दुतो विदस्वतो दिवो मदे प्रियो यमस्य काम्यो विवक्षसे । Oh Agni, they have approached you as the best of Rithwics in Yajna. त्वां यक्षेष्वा विजम् धारमग्ने निषेधिरे । Oh Agni, you extend widely in the vastness, with your white light. अग्ने शुक्लेण ओचिषोरु प्रथयसे बृहत् । The father has produced the immortal splendours of black, red, blue, yellow etc., into extension. कृष्णः श्वेतोऽरुपो यमो वज्र ऋज उतशोणो । हिरण्यरूपं जनिता वज्रान । In a similar way in your own bliss, you Agni, the child of power, have created the intelligent desire in your own enthusiasm. एवाते अग्ने दिमदे मनोषा मूर्जोनपा दमृतेभिः सजोषाः । He spoke out his good thoughts in these words of plenipotent splendour, of desire, strength and safety i.e., इषं ऊर्जं सुक्षितिम् ।

It is said of Indra and other Devas too, that what is yet unmanifested in them is far greater and more powerful than what is already manifest. भवधिते असदबृहत् । The waters that surround them are the mothers that supply and support them in several ways. अर्धेन्द्रायो जदसा हिमातरः । But the wisdom of Agni is the source of these waters of knowledge. His potential powers that are latent in him are vaster and more varied than the powers manifested into the other Devas such as the sun, Indra etc. What is known as deep and dense darkness of Night or ignorant silence has in it more potency and wealth of light and wisdom than ordinary light. The brilliance of Agni is very powerful and blinding to the ordinary power of sight which can only receive light of limited ordinary intensity. The surrounding world of common objects, light, space has depths of wisdom,

knowledge and intelligence, capable of the reception and cognition to the insight of the Seer, the deep probing insight of the scientist. The tints and hues of the light in darkness require the penetrating sharpness of the sincere insight of the Rishi. The power of the ordinary light of the sun is exhibited by a set of powers of seven horses of different colours or Ragas or Varnas revealing gradually to the eye, ear and mind. अयुक्तं सत् शुन्ययुक्तः सूर्यो रयस्य नत्तयः। They are the children and grand children of the sun attached to his chariot. With those ties of his relationship, the sun moves about. तमिषानि स्व युक्तिभिः। But when we go higher with our sight fixed on the light that surrounds, beyond darkness, we go to the highest, divine, creative, guardian light of the Devas उद्वेगं तमसस्यपरि ज्योतिष्यस्थान्त उत्तरं। देवं देवव्रामगन्म ज्योतिरुत्तमम्। While thus going up along to the friend of the day, today and ascending to the High Heaven, the sun is able to destroy the yellow palour of the jaundice of fear in me and the disease of my heart. उद्यच्छ मित्रमहः आरोहन्नुत्तरादिक्म हृद्रोगं मम सूर्य हरिमाणं च नाशय। In the vast journey through the higher space, and in the wilderness of the great waters of his oceans, Varuna has cut and gave a path for the terrified Surya, the Sunassepha to cross the mid-oceans to the other side रदत्पथो सूर्याय प्रार्णसि समुद्रिया नदीनाम्। When he caught sight of the splendour of the High Heaven, he is confident of the safety of his journey. Everyone travelling with the sun in his higher journey or Uttara Yana gains for himself also from the confidence of the sun.

Agni is the brain of the heaven in the Night, and coming up in the morning, he manifests himself as the sun. सूर्या दिवोभवति नक्त मग्निः तत् सूर्यो जायते प्रतरुयन्। That is why it is said that we can see the sun with the eyes in the day, and know Agni with the mind in the darkness of the

night. But when we fully get over the narrowing egoism of Vrithra in us, we see into the depths of darkness with the eye of knowledge of the deep seeing mind. The splendours of Agni shine in the night as well as in the day. Agny's glorious oceans radiate endlessly without wink or sleep and they transcend the power of the night. भास्वसो अत्यक्तुर्न सिन्धवो रेजन्ते असमन्तो अजराः । Agni is the seer who sees into the bosom of both the day and the night, and he is doubly wise, for he moves in the inside of existence. अन्तर्धाम इवसे दिद्वान् जन्मोभया स्वे । He is born first in the bottom of the abode of the vastness of light and dwells in the cave without feet or hands, hidden within life or Ayu of the nest of powerful youth. स जायत प्रथमः पस्वामु महोबुध्रे रजसो अस्य योनी । अपाद शीर्षा गृह्णामो आसो युवानो वृषमस्य नोले । May we then bring to birth out of the mother. Dawn, the seven ancient ones, the powers of the creator. अथा मातु रुषसः सप्तदिशसो जायेमहि प्रथमा वैधसो नृन् । May we become Angirasas, the sons of heaven and strive with the wealthy cloud with our sheen. दिक्सुत्रासो अग्निरसो भवेमाद्रि रुषेम धनिम् ध्रुवन्तः । At first they directed their thoughts upon the name of the cosmic cow, the dawn and mother of creation and found out the twenty one names of it. ते मन्यत प्रथमं नाम धेनोः त्रिस्त्रिंश परमाणि दिन्दन् । Knowing the ancient names of the ruddy ones, the cows that lived in herds, groups and multitudes, come out into life, gloriously out of the cow, the dawn. तज्जानती रन्ध्रनूत वाः । अविर्भव इक्षणीयशसा नोः । The twins expand the pitch darkness, the banner of light and which gives shining in series and rows. यमासा कुक्षनीले भासाकेतुं वर्धयन्ति । ब्राजते श्रेणिदन् । The dark night and the ruddy dawn have effected their union of their different colours. नक्ताच चक्रु रुषसा विरूपे कुण्ठं च वर्ण नरण च । Agni resides in the whole universe extending through the two vaults of Anthariksha and transcending it all around as a shady shelter. छायेव विश्वं भुज्मन् मिस्र्या

पश्वान् रोदसी अन्तरिक्षम् । Agni is infinitely praiseworthy and powerful beyond the power of our mental grasp. As the true Atma, he is to be meditated upon. पुरुषस्तो अमति न सत्य आत्मिव शेषो दिक्षिष्याम्योऽभूत् । The Yajnies have intelligently applied to you, Agni, the twenty-one mystic names in so many words. त्रिस्तन यदगुह्यानि त्वे इत् पदा दिदिनिहिता यज्ञियासः । With those words, the Yajnies joyfully conserve their Nectar. May you protect their cattle, homes and vehicles. तेषी रक्षन्ते अमृतं सजोषाः पशून् स्वातृष रवश्च पाहि । Agni is therefore called Adithi, the mother of all the gods or Devas and also Athidhi, the guest of all men. दिक्ष्वेषा मदिति यज्ञियानाम् दिक्ष्वेषा मतिषि मानुषाणाम् । The pure ones have served you, the pure one, delicately with soft ghee or Ghritha for three years. लिखो यदग्ने शरदस्त्वा मिच्छुर्वि घृतेन शुचयः सप्तवर्षान् । They have also taken the names of Yajna Devas, and animated their well-begotten extensions of constitutions. नामानिचिर्तुं दधिरे यज्ञिया न्यसूदयन्ते तन्वः सृजताः । The wise ones have attended on the wise Agni and bowed to the adorable ones, along with their wives. सं जानाना उपसीद अभिष्ठु पबोऽन्तोमस्यं नमस्यन् । Saving themselves with friendly and steady looks on their companion and associate (Agni), they gradually wove their constitutions into extensions. रिरिक्वोस सन्वः कुण्डत स्वाः सक्ताः सव्युर्निमिषि रक्षमाणाः ।

The whole universe is bounded by the limits of Mithra and Varuna. Mithra is the centre and Varuna is the envelop of the universe. They are as it were the two wheels of the cart, conveying the universe. The whole of space formed by the churning forces of the potential waters of existence is called the Adithi, the mother of existence. Since the upper regions of it first appeared, it is known as the high space or Uttana-Pada and it gradually increased and extended into eight regions containing the seven Adithyas as the seven sons of the seven regions and the eighth is known

as Marthanda. From the seven Adithyas are extended the other Yajna Devas. The eighth Marthanda is responsible for both birth and death. The Marthanda is the dead ball of earth representing the state of Pralaya or absorption of all life into quietude while the creative and enlivening aspect is shown to be that of the brilliant Mrathanda the spherical body of full glow, light and life.

Thus the twin Devas, Mithra and Varuna, are the centre and circumference of the whole cycle of creation. The sun is the central Mithra or friend of existence and he is the soul of all the universe, mobile or static—सर्वं ज्ञानं जगत्सुखदेव । The vivid explanation of these aspects is given in Arunam of the Krishna Yajur-veda. Adithya is the centre of all rays of light and life and he collects all his rays again into him. The continuously increasing flow through several transforming stages are similar to those of a river gathering water from further tributaries imparting fresh push to go on for ever without going back, and the whole course is an endless cyclic path of time, the year. The year is representative of the eternal march of time in the heart of which the forces or Devas continue to churn and bring about further manifestations of Ribbus, Rithus, Days and Nights etc., as well as the divisions of the regions of spacial globe and their sons as Adithyas, since every major division of Brahmanda, the sphere of existence, is also known as Adithi.

The enveloping circumference of the circle is called the moist, tawny cover of existence of Varuna. पटले विहितः पितुः । एतद्वर्णं स्यणम् । With its one head and many radii, it is the symbol of the year with the seasons or Rithus. The white and black shades of it are its right and left sides—एतत् कृष्णं स्यणस्य दायं दक्षिणम् । This idea is strengthened

by quoting the following Rik. शुक्रं ते अन्वयजते ते अन्वत । विपुरुषे
 अहनी वीरिवासि । But those who have complete cognition
 state that unity is seven-fold of which six are twins,
 divine born. सप्तजानाः सप्त मातुरेवजम् । षड्वयसा देवजा । Their associ-
 ates are arranged according to their spheres. तेषां मिथानि
 दिहितानिधामशः । Their colours are the sixfold divisions of the
 white and the black. शुक्रं कृष्णौ च पाण्डिका । The white coloured
 ones are the hordes of Rudra and they come with every
 hot season drying up the whole earth. शुक्रदासा रद्वयणः । ग्रीमेणानि
 त्ते सह । The Ribhus are dressed in golden colour
 कम्भूणां कनकामानि दासासि । The armies named Maruths are of
 great speed, like pointed arrows of Rudra as if bent on
 conquering Heaven. अग्निधन्वन्तोऽग्निधन्त इव । सप्तदन्तो मरुद्वयणः विश्व
 ज्ञासः कपर्दिनः । Their robes are beyond measure and of infi-
 nite hues, and they spread like the tongues of Fire:
 अतिमात्राणि दासासि । अग्निजिह्वा असन्त । One of the ends of the bow
 or arch of the Rodasi is in heaven and the other rests
 on the earth. दिव्येका धनुर्बाहिः । पृथिव्या मपराश्रिता । The string of the
 bow was cut by Indra himself in the shape of an ant.
 The bow goes by the name of Indra. तस्येन्द्रो हस्तिरूपेण । धनुर्बा
 मन्त्रिण इत्यम् । तदिन्द्रधनुरित्यस्यम् । That which is seen in the
 colours of the clouds is known as the bow of Rudra.
 अन्नरस्येषु विचक्षते । एतद् रुद्रस्य धनुः ।

The aspect of the enveloping sky or Diva i.e., of
 the high space of Uttana Pada is of golden colour
 giving off the milk of unintermittent showers of splen-
 dour. आरो सोम्राजः पदरः पदंगः । स्वर्णरो ज्योतिषीमान् दिभासः । ऊर्जं दुहाना अनप
 स्फुरन्त इति of the eight sons of Adithi-Dakha, the eighth
 is Kasyapa and he does not leave the high point of the
 great Meru. कश्यपोऽश्मः स महामेरुं नजहति । This is quoted of
 him. 'Oh Kasyapa, since your art is in the shining of
 varied colours which are to be perceived by the senses
 in various ways to which the seven suns are dedicated,
 we depend on and take shelter in you.' All the suns

get their light from their ome Kasyapa. तस्यैषा भवति । यत्ते शिल्पं कश्यप रोचनायत् । इन्द्रियादत्युत्कलं चित्रमानु यस्मिन्सूर्या अपितास्तप्त साकम् । अस्मि साजान मधिविश्रयेयमिति । ते अस्मै कश्यपाज्योतिर्लभन्ते । Soma blows over them on to Kasyapa as if he were bellowing the Pranas of life and of sense-life तान्लोमः कश्यपादधि निषेमति । मस्ता कर्म कृदिदंम प्राणो जीवानीन्द्रिय जीवानि ।

Seven are the Pranas in the head. Acharyas or professors say that they are the suns, the Adithyas. सप्तशीर्षण्याः प्राणाः । सूर्या इत्याचार्याः । As if unable to go to Maha Meru, we see the rotating sphere of the sun. न हि शेकुमिव महमेकं गन्तुम् । अपश्यमह मेतत्सूर्य मण्डलं परिकर्तमानम् । The seven Adithyas have entered the heaven. Then followed the Soma from the south and all of them made Thapas and offered Ghritham to him. by milking their power with steady radiance. सप्तसूर्या दिव मनुवृष्टिः । तानन्वेति पृथिवि दक्षिणा वान् । ते अस्मै सर्वे पृतमातपन्ति । ऊजं दुहाना अनन स्फुरन्तः । Acharyas hold that either the seven Rithwies are the Suryas, or that they refer to the seven directions and many Suryas. The seven Hothas are the Rithwies. Protection is from these seven and also Soma. सप्तदिग्ग इत्याचार्याः । सप्तदिशो नानासूर्याः । सप्तहोतारः ऋत्विजः । देवा आदित्या ये सप्त । तेभिस्त्वोमाभी रक्षण इति । The shining in the different directions creates the seasons. Surrounded by the colour of the different directions, the sun shines a thousand fold in a thousand ways. So said Vaisampayana. दिग्भ्राज ऋत्विजरोति । एतैककृता सहस्र सूर्या इति वैशम्पायनः । This is the import of this Mantra which says that since the skies are thousand fold, the earths also are thousand fold. बद्धवाव इन्द्र ते शतर्णे भूमीः । It is also stated that Indra is not in thousand forms of Suryas. Similarly he is not even of eight forms according to eight Rodasees or Antharikshas. The spheres of the suns are above the eight directions of the Rodasees. नत्वा वज्रिन् सहस्रम् सूर्याः । अनुजात मष्ट्रोदनी इति । सूर्यमण्डलान्वष्टात ऊर्ध्वम् । About this another Manthra states that the sun, the centre of all the

Devas, is the soul of all the mobile world and that he comes up beautifully as the eye of Mithra. Varuna and of Agni, and that he spreads all through the Anthariksha, earth and heaven. तेषामेषा भवति । चित्रं देशानां सुदगादनौकं चक्षुर्मित्रस्य दृश्यस्वाग्नेः । आप्रा अन्ताष्टयित्री अन्तरिक्षम् । The sun is also said to be the soul of the mobile world and of the immobile. सूर्योऽस्मा जगत्स्तिष्ठत्युपथ ।

But whereon does the region of the clouds rests? What is the year or Samvatsara? Where is the day and where the divine night? Where do the waters dwell? Where do they move now? केदमन्नं निर्विशते । कायसं संवत्सरो मिथः । कालः केन देवरात्री । केमा आपौ निविशन्ते । The answers are that time resides in the waters, and that the waters reach the clouds. Lightning rests on the sun. There is no colour for either the earth or the Rodasy. काला अप्सु निविशन्ते । आप्सुस्मर्ये समाहिताः । अत्राप्यपः प्रपद्यन्ते । अमरणं इमे भूमीः इयं चामौ रोदसी ।

Yet what is it that subsists in between all these, and holds all these regions together. किंस्त्वि दशान्तरा भूतम् वेनेने विधृते उमे । The extensive space is held by Vishnu. This is known as the offspring as stated by the Manthra quoted. विष्णुजा विधृते भूमी । इतिदत्तस्य वेदना । The creation has cows and calves. It is full of food for man to eat. These Antharikhas are supported and held by Vishnu. He maintains the earth by the forces of rays all around. इरावती धेनुमदीहि भूतम् । सूर्यवर्तिनी मनुवे दशस्ये अन्ताष्टाष्टौदसी विष्णवेते । दायर्षपृथिवी मभितो मयूखैः ।

Thus in detail explains the Arunam, of the creation and emergence of Brahmanda, its regions, and their ruling powers, the Adithyas. With their mutual workings and transformations, come out the forces and powers of movement, heat, light, colour, sound etc., into further operations. The same is given in the terse language of the Riks also, in those that are addressed to the several Devas. But the Agni Sukthas contain

rudiments of all these aspects in concise precessions of Manthras such as the following, which say that we are to worship Agni, the greatest consumer to make us unassailable. Through his paths with great effort, people worship him in whose command these bodies of light serve as though they do service to the udder of the mother.

अग्निमीळे भुजांयविष्ठं शासा मित्वं दुर्धरीतुम् । यस्य धर्मेन् त्वरेनीः सर्पन्ति मातु
रुधः । त्वां यज्ञेध्वीळतेऽग्ने प्रयत्नध्वरे । त्वं इमूनि काम्यानि दिवो मदे दिक्षा इधासि दाक्षणे
दिग्दक्षसे । कृष्णारुपात्पार्तुना दिवो मदे दिक्षा रुचिप्रियो विषे दिग्दक्षसे । भद्रं नो ऽ पिदात्य मनः ।

The cosmic sphere produced by Mithra and Varuna in the lofty region of Uttana Pada in the universal waters by the churning of the ocean is the constitution of the three regins of Thri-Vikrama or Vishnu, the integrity of the intelligent skill of Daksha and of the subsisting mind or Adithi, the mother, the two exhibiting aspects of the one Agni, the original wisdom, as Yajamana working out the Yajna or Vidadha and Adhwara by extending and releasing the permanent flow of the waters of his knowledge and forming his own eternal residence, emerging himself again and again in the play of his rich resources of creative expression, through endless enjoyment of manifestations, realising their own fullfilment by graded expansion in the flood of the waters of knowledge in creative bliss.

The form, of the home of the waters, gives and determines the framework of the developing homes in individual constitutions. Vishnu the sustaining resident of the building, of creative time and expanding space, of all existence and of the manifesting Brahmanda. Agni is therefore said to be the permanent resident, and the constitution of the waters to be his residence. Agni is always in his own home of wisdom and he is the permanent resident of the waters.

In Suktha thirty five of the first Mandala of Rig-Veda, Agni, his two foremost powers Mitra and Varuna, Night, the abode of the universe, and Savitha are invoked in the order of their importance in bringing about the Car of Devas from darkness into dawn with Agni, Mitra, Varuna. Then is invoked Savitha, the centre of creation. Agni is the permanent resident of the waters that nourish Mithra and Varuna who build the sphere of Daksha-Adithi. The Night is the implicit, mysterious intelligence and the Surya is the sun, born son, of the manifested light of Agni whereas Savitha is the creative power, Adithya, born of Adithi, the cosmic globe or Brahmanda.

The Surya is the ordinary sun and the eye-opener of all common men. He is also the eye of Mithra and Varuna, and reveals himself, coming out of darkness. उद्वेति सुनगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् । Savitha with his golden arms wanders between the two, heavens and the earths हिरण्यपाणिः सक्ता दिव्येणि हनेयाका पृथिवी अन्तरीयते । Savitha destroys the diseases of Amoeba or अमोका, screens the direction of the Surya and hides the Highest Heaven with the Dark region. अपामीकां नापते वेति सूर्यमग्निं कृष्णेन रजसा यामृणोति । There are three regions of heaven above and three regions of earth below, arranged into the sixfold divisions of the intervening space निखो यावो निहिता अन्त रस्मिन् तिखो भूमौ रुपाः षड्विधानाः । All the regions between earth and heaven are dear to Varuna and are under his control. अन्तर्मर्तो बृहती रोदसीमे विश्वा ते धामानि वरुण श्रियाणि । Varuna cuts a path for Surya in the agitating oceans of the waters. रयत्पथो वरुणः सूर्याय प्राणसि समुद्रिया नदीनाम् । There are three heavens, two of which are in front of Savitha and the other shines in the region of Yama. तिखेयावः सविदुर्दा उपस्था एका यमस्य भुवने विराणाट् । They rest on the points along the heights of the permanent axis of the cosmic globe. Let the wise say

what they are, if only they happen to know. अग्निं न रम्य ममृताभि तस्यु रिद्वयमीतु य उ वाग्मकेता । Eight directions are established in the undivided sphere of space with its three circular divisions in space over the septenary oceans. अपो व्यख्यद् कुबुजः पृथिव्या स्त्रीधन्वदोजना सप्तसिन्धुः । Divine Suparna knows all regions. Suparna illumines and reveals all the regions of Antharikha with his wide-moving sweeps-विमुग्णो अन्तरिक्षाभ्यख्यद् गमीर वेपा असुरः सुतोयः । Who knows, then, in what heaven do the rays of this sun spread their light now. केदानीं सूर्यः कश्चित्कृतमां यां रश्मिरस्यात्तान । If the sun is the son of creation, Savitha is the creator of all the universe of men and gods. The divine Savitha returns moving along the dark regions, and taking into his shelter all mortals and immortals. He returns in his golden chariot surveying all the worlds. आहुष्येन रजसा वर्तमानो निवेश्य जमृतं मर्त्यं च । हिरण्येन सविता रथेनाऽदेवो याति भुवनानि पश्यन् । The divine one comes from the far off regions, counteracting all evils. आदेवोयाति परावतोऽपविश्वा दुरिता बाधमानः । The Savitha of varied lustres is seated in perfect calm in his great chariot, the universe, encircles it with golden pearls and holds his powerful sway over the earth and even of the dark regions of the atmosphere. अमोक्तं कृशनाईदृक्स्थे हिरण्य शम्यं यजतो बृहन्तम् । आस्याद्रधं सविता चित्रभानुः कुष्णारजोसि तविपी दधानः । Neither Indra, Varuna, Mithra, Aryama nor Rudra is able to oppose his discipline. न यस्येन्द्रो वरुणो न मित्रो ऋत मर्यमा तमिनेति वदः । Adithi, the mother of knowledge gave him greater share of understanding than others as desired by him. ज्येष्ठ माता सूनवे भागमाधा दन्यस्य केत मिपितं सवित्रा । The divine one stretches up his long arms for the benefit of the whole world. विदस्स हि ध्रुव्ये देव ऊर्ध्वः प्रवाहता पृथुगालिः सिसर्ति । Oh Savitha, it is you that creates the greatest share of immortality even to the ancient ones, the Yajna-Devas. देवभ्योहि प्रथमं सन्निभोऽमृतत्वे सुखसि भागमुत्तमम् । You create the homes of the house-dwellers from the great stony mountains

of clouds, which are more ancient than Indra. इन्द्रस्येष्टान् बृहन्वः पदेतेभ्यः सुवसि पस्त्याक्तः । It is not possible to hold on to whole life without homes as well as to withstand the discipline, come of Agni नानीक्षमि दुर्यो विश्वमायु विंतिष्ठते प्रभवः शोको अग्नेः । We therefore invite Agni first, then Mithra and Varuna for protection here, then Rathri or Night, the home of the world and finally Savitha for help. इव मग्निं प्रथमं स्वस्तये । इद्यावि मिश्रावृक्षा विहावसे । इद्यामि रात्री जगतो निवेशनीम् । इद्यामि रादितारं सुतये ।

The constitution of Yajna is thus understood to be the complete constitution of the Visve-Devas in the form of Vishnu. Yajna in each and all of its levels of Adhi-Loka, Adhi-Jyothisha, Adhi-Vidya, Adhi-Praja and Adhi-Atma, has the same constitution of the same Yajna-Devas in its functionings in all the regions of the universe and of individuals, exhibiting their powers of light, of sound, of intelligence, of creation, and of their emanations emanating from the Atma. In all Yajnas, the officiating priests are invariably the Hotha, Adhwaryu, Udgatha and Brahma, and they always represent the cosmic powers Agni, Vayu, Surya and Soma as the creative powers of Yajna at all levels and in all spheres. Yajna-Devas take up the simple materials given, assimilate them and transform them into nobler and subtler forms. They metabolise any offering given by anyone and bring about transformation by their metabolic process of Agni. Yajna then is the progressive process inherent in the universe and the concept of Yajna gives us the formula of life and progress of the universe and its beings. In the great metabolic process, Agni is the primary power that could effect transformation of offerings for the sake of raising the status of man to that of the seers and of Devas too, culminating in the establishment of

wisdom of knowledge in Yajamana. सप्तर्षीणां मुहूर्ता च बभलोकः तत्तेमे यज्ञे यजमानं च वेदि । At that stage everyone can enjoy harmony, create progressive progeny of Pithrus, the knowledge of Rishies and the powerful constitutions built for us by Devas as our homes. Thus is achieved the immortality of the mortal beings through the continuity of offspring of each individual and of each generation. With the help of the ideal Yajna, inherent in the waters of the wisdom of Agni. Yajna is inherent in the waters through the coordinated teamwork of the fundamental process of the powers of Agni. The truth and working of the Yajna - conception as a formula is studied and understood in the waters, in the evolved Brahmanda, in the individual Andas and developed constitutions, and the application of the principle is carried on in several desired aims and walks of life, individual, social, national and universal. The origin and development of Brahmanda is the result of the conception of the creative waters themselves which are released from the extension of the wisdom of Agni himself, as the one Yajamana of the entire existence in his home of knowledge, the deep background of the phenomena of what is called Nature or Prkrithi, the first and the best performance of Divine knowledge which is generally taken on the surface value of it to be blind ignorance, without deep probing of the seer with earnest effort of intense understanding or Tapas; i.e., deep insight (तप अन्वेषणे). The dazzling intensity of the light of the waters of knowledge is thus taken to be ignorance that surrounds us. In itself it is not ignorance that surrounds us but the noble light of the knowledge of Divine wisdom whose depth is not understood by the narrowing egoism of ignorant ones to whom it is useless. Agni himself

carries on the Yajna of creation, sustenance and protection of the being and becoming of reality through his powers, the Devas, in accordance with the periodic expressions of his native wisdom even into the constitutions of all creatures from his divine centre. सर्वं यजस्व दिवि देव देवान् किं ते पाकः कृणव दप्रचेताः । यथा यज ऋतुभिर्देव देवा नैवा यजस्व तन्वे सुजात Agni is thus our saviour, protector of light, weaver and supporter of life. भवा नो अग्नेऽकितो गोपमवा वयस्कृदुत नो व्योधा । Agni is therefore taken really as father, friend, brother, fruit and food. Let us do service well to the hordes of Agni from the High Heaven, and cooperate with the sun, the light of heaven. अग्निं मन्ये पितर मग्निं मापि मग्निं व्रातरे सदमित्त्वा सत्वायम् अग्ने रनीकं बृहतः सपर्यं दिदिशुके यजत सूर्यम् । In all Yajnas, men cooperate with the working principles of Yajna, with the Devas that constitute and function through all kinds of creation, of even material objects.

The concept of Yajna is the conception of the waters of knowledge and furnishes us with the knowledge of Yajna and its constitution, working for all from the very source of all existence, and the ritual is a formation coined on the basis of that knowledge, and it gives us the details of working in our efforts to cooperate with the principle, with our own coordinated activity so that we follow and tread the path of truth, sincerely to merit the bounty of the powers of Yajna. Thus the concept of Yajna is the conception of the intelligent waters, the chaste and intelligent mothers of creation and it reveals to us the Yajna principle at work, in the constitution of the universe around us and within our constituted existence. The ritual is the practical side of our effort to guide man to cooperate with the conceptual aspect of the Yajna-principle, immanent in the intelligence of all existence, in accordance with the knowledge of that principle, in-

volved in the conception of Yajna, revealed to us in our study, and the concordance of our understanding of the universe, in all its levels from the physical to the depths and heights of the spiritual, and the divine. The value of the scientific conception of Yajna is that it reveals to us how we are supported from within and supplied from without, on all sides around us with the one Divine-wisdom of the powerful Agni who is both immanent and transcendent as the atomic centre of the minute atom and the magnificent might of the mighty extension of the universe अणुसर्व महेश्वर, the Atma and Brahma whose identity is revealed in the unity of the centre and its extension, the circumference of the circle, as the ultimate and illimitable Truth of Light in Life.

Every sphere of life with every form of it is therefore taken as the expression of the constitution of Yajna. The horse, the bull, the goat, the sheep and the cow are stated to be remaining in the soul of Agni and exhibited in the visible constitutions of the rays of the sun, into whose protection they are consigned ultimately यस्मि ब्रह्मास ऋषभास उक्षणे दशा मेधा अदम्यस आहुताः । for, from the eternal Purusha they are born, तस्मा दद्या अजायन्त... गावो ह जङ्घिरेतस्मात् तस्माच्चाता अजादयः । All are manifestations of the eternal Purusha and establish the truth of the constitution of Pranas. It is in the Pranas of the one eternal Purusha that the Pasus remain as creatures. It is out of them that the creatures emerge as distinct existences only in shape and position, and it is into him that they enter. They are all consigned to him and given as offerings. It is thus that the eternal Purusha is sacrificed into all forms and manifestations, in as much as his constitution of Pranas alone enter multiplied into every creature without extinction inspite

of the great sacrifice. These categories of beings include in them not only Pasus, but also the birds that soar into the high regions as informed free souls called Dwijas and Vihayasas. Indra is shown to appear as a Kapinjala bird, and in fact all birds are of the category of the great Suparna, the wise. These creatures of the earth, or of the atmosphere or of the sky are not merely introduced to explain their life, forms and activities but also as living symbols in different levels of the one great support, the Yajna-constitution of the entire universe. Each form of life is a constitution of Yajna and the entire universe as the one basic constitution is also shown in the one mighty Yajna, carried on by Agni, the wise soul of the universe, revealing this true principle as a fact, functioning in the wise waters of the ocean of existence.

In whatever form they are manifest, the Devas of Yajna increase immortality. अमृता ऋतावृधः । They are intelligent managers of Adhwara अद्वरस्य प्रचेतसः, brought to life and led by Indra इन्द्रवसुताः, इन्द्रज्येष्ठाः, disciplined by Varuna वरुण प्रक्षिप्रः, enjoying their share in the light of the sun सूर्यस्य ज्योतिषो नममानशुः । The wise ones bring about Yajna.

यज्ञ - क्रतुः

The Practice of Yajna

The practical side of Yajna is the natural consequence of the theoretical knowledge of the conception of Yajna. It is the actual working system of the practices of Yajna, formulated to be adopted in life by individuals. The theoretical and practical aspects of Yajna are therefore not mutually exclusive. The ideal descends harmoniously into the practical and the practical leads to the heights of theory. They are both thoroughly allied and they correspond to the theory and practice of any science or system of sciences.

Yet there is one essential feature in their relationship which could be taken as a distinguishing mark. The practical application of the working principles depends entirely on the basic ideas of the theory of Yajna, while the principles of Yajna do not at all depend on the practical, but they refer to the inherent rationale of the subject of systematised knowledge of sciences and their trends in pointing out their basic truth and the association of the facts and truths of different subjects, operating in the constitutions of different spheres of existence and their powers of varied strata. The theory always refers to and points to the facts of existence and their relations in different combinations, working in the varied states of many ranges. The study of the conception gives us a knowledge of the nature and working of the universe, of its constituent regions, their powers and operations under different conditions as well as their mutual and permanent relationships under all varying conditions.

The practical side of applying the principle would not only inform and instruct us as to the nature of existence but sometimes it often guides, directs, and controls our activities to coordinate with the nature of the operations of particular principles and forces for the desired aims and ends of individuals or of society. These applications are mainly for achieving practical purposes of life such as knowledge, life health, strength, wealth and progeny for being and becoming great in all walks with improved purity of life, thought and capacities, expressed as Medha-Kama, Ayush-Kama, Praja-Kama, Chakshus-Kama etc. Thus the practical Yajnas develop the possibilities of growth, development and progress, physical, mental and spiritual.

The materials used in formulated ritualistic practices include, among others, the Rics also as Manthras chanted in Yajnas, whether in silent musings, or in unvoiced spirants, or in low mutterings, or in extended and intensified voice as Samas, Sthomas or Udgidha of highest tones. We are therefore able to evaluate the help of Yajna-chantings in determining the interpretations of Vedic texts from the nature and purpose of Yajnas, the involved Devas, and special contexts into which the Manthras are put to use. The Yajur-Veda, is therefore said to be of utmost value in the interpretation of Vedic texts. The collections of prose, poetry, and song made separate from the earliest composite Yajnic literature are to be first rebuilt into the systems of Yajna in order to note the settings, understand their meaning, import and significance before their interpretation is finally attempted in all earnestness. Before any such serious effort, a preliminary method of collecting the data of finding out the main landmarks, moorings and their inter-relations is essen-

tial. These details must be gathered from the conspicuous features of Vedic lore with intent effort and sincere devotion.

The materials used in the ritualised practices are then, mainly directive of the motives, aims and achievements for the benefit of man in all stages of life as well as to inform him of the nature, power and uses of materials in supporting, supplying and elevating the status of man. A detailed knowledge of the substances, animate or inanimate in their outer and inner properties is implied in the Vedic lore of the usage and aim of Yajna - processes and performances. वेदकादिनः अधिगत सकल वस्तु स्वरूपं स्वभावाः । The wide plan and particular uses, and benefits of the materials of Yajnas are to be gathered from particular sciences such as botony, zoology, physiology and psychology, in addition to what is given in the systems of Ayurveda, Astronomy and Astrology. A knowledge of all such sciences is in the background of Yajna plan.

The practical applications of the Yajna ritual are mainly for the benefit of man, such as long life and achieving special powers of health, strength, intelligence, progeny and wealth of being to become great in all walks of life with improved constitutions in improved status.

The Yajna Devas are the agents in bringing about the desired results. They take part in the Yajna process and belong to the three regions of the earth, the atmosphere and the sky. The Yajamana requests the Devas to come to the field of the Yajna and to take active part in it. These statements indicate to us how the nature of the Devas is so linked together as to make them take part in a united team-work- ये देवा दिवि

भागान्ते अन्तरिक्षात्मा त इमे यज्ञं गच्छन्तु त इदं क्षेत्रं मा विहन्तु । Of these Devas, Agni is of the foremost importance in practice also as in the theoretical understanding.

Agni must first be brought in for all further operations in any Yajna. Original Agni of the waters of oceans is the source of all cosmic and universal operations of Yajna as also in the operations of individual constitution of man in fact of all beings. In the practical Yajna also, Agni is to be brought first, and developed into all his manifested powers of Mithra, Varuna, Surya etc., for carrying on the Yajna performance in every detail.

The ritual thus formulates the knowledge of all the technic of Yajna, and it may be looked into for our understanding as the technological knowledge, formulated into a general symbolic expression.

Agni is therefore the fire of the Yajna of life, and must be produced, periodically fed (and reared for continuous progress, by the developing Yajamana. अग्निक्षेत्रे जुहोति यजमानः । He is invoked and prayed for to bring the host of other Devas. In fact Agni is reared to transform and multiply himself into many, and is therefore called by various names as Agni, Vayu, Surya, Chandrama, Manu, Brihaspati and Suparna, etc. The one living fire of the Brahmanda as one cell, grows and multiplies itself to constitute into the mighty being of Purusha in the universe or in the individual. Whether in the waters of Life or in the golden egg of the universe, or of the individual embryo, or in the fully developed Purusha, the life-fire is recognised as Agni from which all others are evolved, and into which all are extended to be projected again and again, into the endless process of continuous life and

progress for incessant realising of the self and Atman. The Seer Agni is not at all tired of the endless dawns of life. He is the eternal guest of the newly constituted homes. He sojourns blissfully through endless dawns. Each dawn is a fresh Ushas of life. With his mighty stroke, Indra effects the release of waters, the appearance of the car of the Dawn with Agni in it, resulting in the freedom of the pent up cows or rays, the emergence of Ushas or dawn and the birth of the Sun from the womb of the dark waters of Night, residing and developing within the Egg of Hiranya Garbha.

The individual has therefore to develop the fire with the Yajna process itself. यज्ञेन वर्धेत जातवेदसम् । When Agni is completely developed, all the Devas or Viswe Devas come to take their part, in the operations of Yajna. The Agni is the wise one who conducts the Yajna. अग्निं रूद्रपतिं युता..... and he ever resides in the womb of the supreme source of unity or Ghritha घृतस्य योनां वसत्य- When the Devas wanted to set up fire for their Yajna, they found him in the waters of existence अविन्दन् दशतं मनु and effected his birth by churning the waters and reared him gradually. अदधेयन् सुभगम् । But how can this fire, the resident of inner most existence in the very waters of life, be got at and made to come and work for the Yajna - performances. It is found, that though he resides in the womb of the waters, he also lies hidden as Atma in everything between the earth and heaven, and in the intervening regions - in the stone, wood, air and sky. त्वमग्निः त्वमग्निमन्तरि । He can be intelligently brought to birth according to the method and activity of Daksha's Krathu by churning the Arani pieces of wood, कृत्वा दक्षस्य तस्यो विषमणि देवासो अग्निं मज्जनन्तु चित्तिभिः । The earth and sky throughout days and nights churn

together, strike the spark of fire, sow him, feed him, and keep him living and growing, like a developing babe.

The Arani principle consists of producing fire by the friction a tip of a short stick held erect between two flat pieces of wood. When the spark of fire is produced, it is made to live and grow by being fed first by the dust of the wood, formed during churning and then by Salkas or chips of wood. The churning of the spark, the feeding and rearing of it, all go by the name of Arani Vidya, and serve as the formula for generating the fiery spark of Life. The Arani pieces are referred to as the earth and sky, the original parents who continuously produce the fire of life by intimate churning carried through the space of Anthariksha into the pulsating Pranas of Vayu, the Cosmic Mathariswa.

Through the process of producing and rearing, the Agni gradually brings into activity, the Vasus, Rudras and Adityas in the first, second and third stages of development, to help the Yajamana with all the necessary developments, at various stages. The Yajna-Devas are not external idols deified in human forms. They are the powers of the cosmos functioning in the human body and in the constitution of the universe, working helpfully within and without, for man's development by mutual assistance. Agni is the leading God of the Vasus of the earth, Vayu of the Rudras, the powerful ones of the atmosphere, and the sun is the leader of Adithyas of the stellar regions of the sky or Divam. Though they are known to possess different names and functions in different regions, they are really the multiplications and modifications of the

same original one, whether called by the name of Agni, or Vayu or Savitha. The one multiplies and adopts himself into different forms and functions needed from region to region, just as the organs of a living constitution are the multiplications and modifications of the original individual cell into a growing constitution. Deity after deity is given offering of food, incense, and awakening prayer in singing, as each is brought into activity from stage to stage in the several Yajnas in the first fire called Garhaspathya-Agni from which Ahayaniya, Dakshina, Agnith and Sabhya fires are also separated and reared in the different regions of the constitution for specific functions in specific Yajnas. Five developing fires are thus recognised in five different realms of the Universe, पञ्चस्वधिकरणेषु। The Agni therefore represents the fire of life, progressing and growing in the constitution of Purusha in all stages. In the same way when the Ahuties are given to the Pranas in the constituted being, they are considered to give growth to the various organs in different regions of the constitution by assisting the varied functions of Pranas. The most common scheme of Yajna is expressed in the constitution of Purusha. The cerebral region is of the Devas, the thoracic of Manushyas, and the pelvic region is of the reproductive Pithrus, या यज्ञे दीयते सा ग्रणेन देवान् दाधार, ध्यानेन मनुष्यान् अपानेन पितॄन्।

Towards the close of the Aranya Parva in the Maha Bharatha, there is an episode which clearly brings out the significance of the Arani. A Brahmin, whose Arani pieces of wood were lost, being carried off by a deer or Mriga, while he was performing Sandhya Krithyam in the forest, appealed to Dharmaja for help to recover the Arani which happened to be the means of his livelihood in his profession of priest-craft. The

five Pandavas tried in vain to overtake and catch the deer. Having grown thirsty, they wanted to drink water in a lake nearby. A Yaksha, in the form of a crane on the top of a tree by the lake, demanded answers to his questions as a condition precedent for drinking the water, and held out the threat of the curse of death as a penalty if they failed to do so. Four of the brothers took no heed of the Crane's warning, and on drinking the water in the pond, they fell to the ground unconscious, one after another. But Dharmaja who went last to the lake, had patience and was cautious. He tried to answer the Yaksha's questions in his humble way, and to the best of his capacity. One of the main questions was to name objects vaster and loftier than the earth and the sky. Dharmaja pointed out that the hearts of the immediate parents, the mother and father, were really definitely broader and loftier than those of the earth and sky which are also the parents of all creation.

Between the questions and the answers of the Yaksha and Dharmaja, the solution to the mystery of the Arani is suggested. The Arani pieces of wood stand for the mother and father on the one hand, and also represent the earth and heaven on the other, as the universal parents. To the Brahmin, the Arani became a means and an instrument for earning livelihood. The significance of the loss of the value of Arani marks the degeneration in the conception and value of Arani. The real value of Arani as the churning of the fire of Life into the flow of Pranas or Angirases, अग्निं हि रसाः अग्निरसाः is lost long ago, and remained to be revived by the searching questions put to Dharmaja by the Crane, who was no other than the father of Dharmaja, i.e. Yama who was shadowing Dharmaja in his wanderings in the

forest during the period of his lost fortunes. He is the holder of the key to the mystery of life and death, and had also been the instructor of Nachiketa or the ignorant one, in the science of life and death, the manifest and unmanifest spirit. It is significant that Yama, the God of Life and Death, suggests the solution to the effort of Dharmaja in his search for the lost significance of the Arani. The Aranyakas really explain the science of the Fire of Life, and the Arani is thus the producer of the Life - Fire according to the principles of the Krathu of Daksha, and of Manu, the earliest upholder of the culture of Vivaswan. Agni is the Fire of Life inherent in all things and the Angirases are the moving Pranas first and thus the flowing waters of life.

The Arani therefore churns into distinct existence the immanent fire into the living flow of it, not only in individual Aranies but even in the ultimate Aranies, the bases of all existence, the earth and sky, i.e. the Prithivi and the Dyanu. The Arani stands to represent both the immediate parents of individuals and the ultimate parents of all, the earth and sky.

The significance of the teaching of Yama to Dharmaja lies in the fact that even when the earth and heaven are recognized as the ultimate parents of existence, men should not forget the value and purpose of the immediate parents, who actually transmit the fire of life, living equipment, training and conditions for further development on the grand scale of values of the universe, ever protecting individuality from the oblivious non-being in immensity, beyond the regions of the heaven and earth. In the enthusiasm for abstract relations, men are apt to forget the value of civic virtues which begin at home in the family. If

only men succeed at home, they are likely to succeed in their duties to the world on a large scale, treating it as a grand family of existence. Pithru-Runa is one of the debts of man. Since Dharmaja's mind did not lose sight of the value of the parents as well as the consideration for his brothers and mothers, Yama pointed out that he could really succeed in his greater efforts of recovering his lost kingdom and status.

From our present existence, we trace our past, and with that knowledge, we plan the future. We go from the particular present to the general, in the understanding of the universe as one inter-related existence out of the inherent fire of the universe and goes again into it ever moving in and about it. The birth and death of all creatures, are out of and into the eternal fire which purifies men and again sends them into the universe through the Arani of the immediate parents who maintain the fire of the family alive i.e., Garhaspathya for newer and fresher opportunities of birth, growth, knowledge, progress and of continuous bliss. Aryan religion has therefore been expressed as the culture of life in the making and a cultured living in realisation. The Arani Vidya is the basis of Yajna, to create, i.e. to churn out, establish, feed and develop the inherent fire into life-basis of the grand Yajna of existence, and the Arani Vidya is really the science of Fire and serves as the detailed formula of the birth and growth of beings. Sentimentalism objects and prevents this open and free understanding of the formula of life, to condition birth, growth and knowledge, because of developed notions of conventional morality, in accordance with the particular preoccupations of mediocrity. Agni Hothra is the science of creation, Agni awakens love and sternly disciplines us in it to bring about

knowledge and progress. Love is the divine element in creation and is no bar to progress. Love is an awakener of men and an integrater of all creation. As a science, Agni-Hothra Vidya boldly brings out the facts of permanent existence into an exact and apt formula to be understood and adopted in life, to enter into the continuity of life through generations, unbroken by accident or degeneration or ignorance, since study of facts and bold adapting of them to life to prevent wreckage in life give steadiness and progress in spite of the inevitable wreckage of age, disease and end of individual constitutions.

On the Arani depend, the Kratus of Agnyadhana, Agni - Hotra and Agni - Chayana, the performances subsequent to the sowing of the fire, the feeding and the rearing of it into full life. To know that there is an immanent divine spark of fire or Agni in all beings to churn a spark of it into life, to rear it to its fullness in ones self through the formula of Samid Adhana in Brahma-Charya, and to realise the divine Agni, not merely in the meditative realms of abstract imagination but in the actual living - form of well developed offspring in life, and again to rear the offspring into full growth by graded offerings of Ahutihs, all these constitute the worship of the Divine Agni and the achievement of overcoming death and mortality, even beyond the grave, through the continuous maintenance of the family fire by the eternal feeding of it to keep it alive and undying. It is therefore said that the divine light takes form into life and is born as a son by the actual worship of the Prajapathya fire in the Year or Samvatsara, through all seasons of it in the proper manner. ऋद्धवर्चसो पुत्रो जायते ऋद्धवर्चस्यैव पुत्रो भवति, वसन्तम् ऋतुनाम् प्रीणामि..... ।

The Panchagni Vidya is the subject of Aranyakas which deal with the Arani Vidya, and is enlogised even in the Rig Veda as the source of the later Aranyakas, selected as a formula - into a hymn of praise from the actual life - activities of the Aryans. The scientific basis of the path of Aryan Life or Adhwara is the source of the formulations of Yajna, sung about in the Rig Veda from the earlier Ukhthyas and Sasyas, the words of formulae and explanatory sentences of the extant lore that precedes the Rics. The twenty-ninth Sukta of the third Mandala of Rig Veda gives us a knowledge of the origin and source of Agni-Mandha. The Arani is the parent of the fire of progeny. अस्तीद मधिमन्थनं अस्ति प्रवचनं कृतं। एतां विदमन्त्री मामरामिन् मन्थाम पर्वथा। अरण्योनिहितो जतवेदः गर्भे इव सुषितो गर्भिणोषु। "There is this churning and the birth. Let the Agni be maintained by the human couple by regular churning. The Fire of Jatha Veda, the source of knowledge, is safely residing in the Arani as the foetus is within the pregnant woman. The Fire of Agni is Jatha Veda and is symbolised by the soft ghee, the emblem of tender love i.e. पूत प्रतीकः।

Agni Chayana marks the development of the inherent fire into birth and full evolution through its three main stages in Prithivi, Antariksha and Diva, as Agni, Vayu and Savita and thereafter as Suparna. Chayanam is therefore thrice performed to ensure the full development of the fire and the three stages are known as Thri-Suparna - Vidya. The first of these marks the development of Agni, through the employment of the Arani principles and practices.

To the second stage of progress belongs the Savi-thri-Vidya. Surya first appears at dawn in a car along with Agni, Ushas and Aswins, when the waters are

released. With the Vyusha, the Surya puts on the splendour of Indra as he grows gradually mightier in the Anthariksha in the company of Vayus Maruts and Manyu from Rudra, stage by stage. As he drinks and assimilates Soma, his might is accompanied with Manyu and he then strikes mightiest with his deep penetrating Vajra or rays. The Fire in him grows into the stage of Savitha or Prasavitha, the progenitor. The prayer to Savita of the Yajamana is therefore accompanied with the prayer to grant the achievement of Soma. तत्सवितुर्वरेण्यं भर्गो देवस्य धिमहि धियो योनः प्रचोदयात् । सोमानं स्वरणं कुरुहि । The invocation for granting the performance of Soma is for developing the Yajamana into the progenitor as Prasavita. प्रसृत्य सोमानं मित्वाह । The Sathyawan of Maha Bharata is the descendent and representative of Vedic Savita देवदत्त सविता सत्यधर्मा । He has come to the earth in the Purana in the human form. Savithri is the ever accompanying and inseparable light, attending on Sathyawan. Sathyawan is said to have the life span of the round of an year. He has to pass through the regions of Yama in the southern most regions, in the winter months of collapsing cold, blinding mists, and withering blasts. But Savithri accompanies him unfailingly and attends upon Savitha with the necessary heat or Gharma until he emerges safely from the southern region of Pithru Yana and enters the path of Deva Yana. With the revival or rebirth of Savitha, the whole creation again grows alert and rejoices for his resurrection with the brilliant splendours of Indra at the end of his tough fight against Vrithra in the far, dark and cold regions of Yama. Seers also offer Ahuthics into Agni for his help in the Agrayana Ishti for the survival and revival and recovery of Sathya-
wan in the universe and in themselves. Instead of be-

ing dead and gone for ever at the end of the year, the Savitha or Satyawana renews himself through Utchish-ta or remainder and he is thus for ever safe in the company and kindly attendance of the unfailing light and warmth of Savithri as the Satyawana passes through the trying and difficult process of the Krathu of regeneration in the region of Pithrus, just as the Prajapathi or the year is seasoned into revival through the round of the seasons. Vatsa is off-spring, and the giver of Vatsa is Vatsara i.e., the bestower of the off-springs. Samvatsara is therefore said to be Dhata or the creator, since every form of life renews itself at the end of the year. संवत्सरो वै धाता तस्मात्... संवत्सरोऽयं प्रजाः प्रजायन्ते । Savita's creative force works through the life-giving and life-reviving rays of light, i.e., the Divine Devas, the eternal beings of light, whether perceptible in the day or imperceptible as unseen light in the darkneess of night. He contains all the Devas or Visve Devas in and around him, as the brilliant ones, infusing life, energy, light, bliss and song into all created ones.

But Agni is original and inherent in the primeval waters and is the source and essence of all manifestations of life in light or in darkness. Adopting the Krathu method of Dakṣha which is also confirmed and upheld by Manu, the fire is churned into life, made living, sown, reared, fed and developed by giving feedings or Ahuties according to the principles of development of the Devas, emanating first as Riks, sparks or flashes of fire, and then reared into flowing Samas or waving rays of the resplendent light of Savitha. The sparks of Mandra-fire of the region of Prithivi are grown into the shining and flowing rays of the Thrihtiya Savana or emissions of light of the sun, the son of Diva, through the assistance of Vayus, Maruts and Rudras in the

Antariksha. The sun shines brilliantly as Indra and gives the shattering blow of Vajra, bursting and scattering away the lingering bonds of Vrithra's hindrance to the waters of life, sound and light. The intense forces of Rudra and Manyu, which till then improve, encourage and enrage Indra to throw his thunderbolt on the first-born serpent or Ahi अहि प्रथमज्ञां are now transformed into a higher stage. The Savita stage of Indra grows more and more extensive with the gaining calm, stable wisdom and control of the Varuna and Yama. The bright rays of light of the Savitha grow into the varied and extending colourful beauty of the golden wings of Suparna वि'सुपर्णा अन्तरिक्षा व्याह्वयन् गभीरं वेपथुः who then passes higher through the fourth realm of Brihaspati, where the waters that were all along, flowing as rivers and streams, are ripened into the expansive waters of wisdom of Saraswathi which spread in all directions as the Seven Vances. He then enters right into the region of Brihaspati and Brahmanaspathi and then of Urugayaha or Vishnu of three speedy sweeps, as Thrivikrama over the three regions of the world. The Thri-Vikram rules from the top-most region above the back of Suparna, the soul who spreads his wings as the source and shelter for all the lower beings of all spheres of existence as those of the brooding bird over the globe of the Golden egg, Hiran-ya Garbha. Only the voices of Brahmanaspathi are heard there. It is thus that Indra grows into the splendour of Savita, the progenitor and then transfigures himself into Suparna. सुपर्णा देव संहितु र्गच्छमान् पूर्वो बहः॥ who is already there existing prior even to Savitha.

The Suparna in his supreme stage expresses himself in two forms. One enters into the forms of life in the universe of beings, but the greater form remains

expressed in the voices of Brihaspati, entering into the Samas and Sthomas of the high-tone singing of Udgi-dha through the music of Chandogana which is received into the pure and noble ascent of the seers, as the Para Sabda or Brahma. The Suparna is therefore said to take the form of each and every God. Agni, Vayu and Savitha are said to be the originators of Vasus, Rudras and Adityas, in the Prithivi, Antariksha and Diva. They are all the beings of Light or Devas. Light is the essence or *सु* of Devas, and the Devas exist in the Divine Light. *सोऽन्तर्दुःस्थानाद्वा*। The Devas are said to be lying hidden within all forms of objects, plants and beings, taking many shapes for different varieties of beings and of activities just as the cells of a living organism multiply themselves into the structural modifications of a whole constitution for varied functions.

The Suparna formula is a complete expression of full grown Agni from the stage of his inherence in the chafing waters, through his hiding stage in their condensed form of the Golden egg of Brahmanda or the globe of light, as also through the stages of birth, feeding, growth and flight as Garuthman. The first stage of development is of Fire or Agni from the womb and centre of the sphere of darkness into the dawn of light with the birth of the Surya. The second stage is of the development of Surya with the assistance of Vayus, Maruths, i. e. the Rudras, into Savita, the progenitor and regenerator at the end of the year, renewing himself through the sequence of seasons afresh from the Time-Eternal or creative Prajapathi. The third stage consists of the development of Savita into the being of Suparna, who later on appears in two forms. All these are the forms of Agni. Agni is therefore named as the brain of heaven and the hump of

the bull god of fire in Earth. अग्निर्नृषां दिवः ककुद् पृथिव्याः । It is only into this higher beloved fire that we have in the end to enter for being shaped into fresher forms to be sent into life again and again, into ever fresher states of existence through the dawns of light and knowledge. The Agni is therefore said to be the dearest name to man among the many Gods, for he receives us into him to take us through the process of regeneration through father and mother into the next generation of off-springs, both of the immediate human parents and of the ultimate parents of Prithivi and Dyan. अग्नेर्व्यम् प्रथमस्यामृतानाम् मनामहे वाक् देवस्य नाम । स नो मया अदितये पुनर्दान् द्यौयम् पितरं मातरं च ।

The stages of development of Agni in the dark mysterious waters of the night into the Surya along with the warmth of fire at dawn is representative of the transformations in the egg of Brahmanda in the primeval waters. The Anda or Adithi is the undifferentiated and the undivided stage, remaining in the waters of life, and is formed by the waters themselves being churned and condensed by the swirling forces in them i. e., the seven hidden forces of waters, which slowly develop the seven Adithyas with the eighth creation, the Marthanda or the ball of dead earth, again to be enlivened and quickened by the Adithyas to deliver fire, sun, dawn etc., from the womb of darkness in the heart of the Earth, into the light of day for furthering the progression of the creative process. The Adithyas and the ball of earth are thus again and again evolved in several planes. The ball or Anda remaining in the waters is the Brahmanda which is enlivened to evolve forces in multiples of the seven planets, which work-out life from the contents of inert, solid or dead earth, and the highest stage of

these developments is also named Marthanda, the brilliant Sun. प्रजो मृत्यवे त्वत् पुनर्माताङ् माभवेत् । 'For birth and death, you maintain the ball of earth'.

Similarly, the undifferentiated embryo of the waters of the womb is कच्छ Katchapa with all its limbs unevolved and in itself, yet to be evolved, which being enlivened into the stage of a fully developed brain, is the circle of the sun of Sahasrara of thousand prongs, and in Vedic terms he is Kasyapa or Pasyaka, the seer of thousands of seeing rays, in the waters of the regions of light. Thus the seven Adithyas and the eighth Marthanda are evolved to bring all categories of cells into the living constitutions of individual beings. Infinite possibilities are there for finer and finer developments, provided the Yajna scheme of the emanations of creation and of their further multiplication are understood and co-ordinated with, in the developing stages of our lives through the Vedic Samskaras for transmutation. Agastya is thus able to keep young and renew himself into a fresh being with the power of his off-springs, enjoying the play of Rati with Lopamudra, the invisible Samudra of the deep mysterious waters of the night which is ages-old and toiling incessantly and unweariedly, and giving birth to many an Ushas or dawns as their mother. पूर्वोहम् शरदः शशमाणा दोषा दस्तो कश्यपो जनयित्री । This is because of the Yajna process being adopted and carried on between them, that they could keep themselves as eternal youths प्रजो अपत्यं बलिं विन्दमानः enjoying continuous play of creation or Rathi. This incessant Rathi or mysterious and covert play of creative process, continuing at the basis of the whole of existence is called Rathri or Night i. e., the Akanda Kala, the indivisible Time-Eternal as indivisible Night working out imperceptible

and creative process of Yajna unbroken, and exhibiting them incessantly in the events of the seasons of the year, which, taken as a complete cyclic round, is the measure and symbol of Yajna. Continuity of Rathri is therefore called Rathri or Night. The achievements of the Yajamana are therefore praised as certain and infallible. The man who continues to live the Yajna way of life, truly co-ordinates his life-activity with the activities of the Devas, Rishis, Pitrus, etc., who are constantly working for us, in and around us. Agastya as Yajamana is therefore said to retain his life in eternal youth, because he was a Yajamana, i. e., one accustomed to live the Yajna way of life. The earth and sky are also said to be constantly churning the fire of life. As the twins born of Yama, the controlling God of life and death, the earth and sky are called Yami and Yama in whose dialogue in their manifested human frames are explained the controlling factors and limiting conditions of mating for the guidance of the human beings but not as cosmic processes and relations. Being twins, born of the two halves of the Golden egg, Adithi, earth and sky are brother and sister born of Yama, as Yama and Yami, as Prakrithi and Purusha, as man and woman, as the pollen in the lotus flower of creation. But while all lower categories do not consider any limitation on their creative liberty, it is the human beings alone, being conscious ones, that make a rational reasoning and discretion, and select the suitable mate from distant relations of a slightly differing soil, for reasons of biological safety, strength and progress. It is these considerations that enter into the conversation of Yama and Yami to guide human relations and social

ties, when they, the twin children of Yama take human forms.

The primeval waters themselves are the encircling streams of life containing Agni as an immanent resident अग्नौ नपाद् just as the misty waters of the Antariksha contain the moving forces of Vayu, with their capacity to form frames of all beings as Thwashta. Agni is the fire inherent in the waters, in space, in the egg, in the embryo, in the Devas, in the Viswe Devas, and in the Yajna of individual or total existence. The developments of the embryo are representative of the conditions and developments of the original Golden Egg in the divine waters. This process of development points to and guides our attention to the Pitru Yajnas in which balls of food are used and left into running streams of waters, though they were formerly eaten and assimilated by the Yajamana to be absorbed into the waters of his life-blood to produce the ball or Pinda of life. In Yajna, Agni is churned and made to flow as Angirasa and established as the consolidated egg or Pinda of the embryo in the waters of Dharaka, the uterus. Embryonic waters are also the waters of Daksha. All these are manifold manifestations and variants of the process and development of the egg of Hiranya Garbha in the waters of the great and original ocean.

The waters, the floods, and and oceans are, at the same time, the flowing waters in the flood and ocean of the floating infinitesimals of dust, water, air, heat, light, and energy and are commonly called by the name Apaha, the dear and near ones that keep us in their embrace and enter into all relations of existence as parents do in family relations. The active energy of

these forms of Apaha is called Apas and is the fully self-conscious flood of knowledge. It is in the form of Apas that the supreme Agni originally resides in all kinds of waters as restive forces, for it is by the process of the forces at work in the waters of the great ocean that the Daksha-Adithi is formed as an egg. One of them might have developed the other or the other might have developed the one or both might have coexisted. Adithi might have reared Daksha, or Daksha might have reared Adithi. अदिते दैवो अजायत, दक्षा द्वादितिः परे। Both go together. They are positive and negative poles, or masculine and feminine parts of Yajna Devas. Even in the undifferentiated Adithi, the Yajna process of the intelligent Daksha is inherent. The Yajna of Daksha is not absent or extinct in Adithi. The all pervading and all-sustaining process of Yajna is there even in the implicit constitution of the Anda, the Golden Egg, or Adithi, in the state of Brahmanda. सर्वमतम् ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्। Yajna is the functioning unity of integral existence. Daksha is the intelligent determination of it. Adithi is the unity of the components of existence, evolving all differentiations and involving them again into it, as the seed is transformed into the manifested tree, and the tree is again into the seed.

There is the great churning and swirling in the original waters effecting the rolling of Adithi. The powers attendant on this original incubation are Mitra and Varuna, as the central fire and the enveloping waters- दक्षयिताः। The central urge to project and also to break through the outer zone is of Mitra, and the encircling water is Varuna. The one is for the urge of growth and the other is the shelter for conservation and protection. But the protective strength of the

waters, now and then at different developing stages acts as the hindering Vritra, delaying developments. The conflict is continuous until there is understanding and co-ordination of full consciousness between the forward and conservative forces.

The embryo of individual development is of the form of Katchapa or tortoise moving in the waters of the tub-like uterus or Drona. The embryo possesses inherent urge for differentiation into the complete development of the Purusha, but is still undeveloped. Yet it carries on the functions of the fully developed activities of the sense organs. The whole is homogeneous and every part of it is able to function in every way. None of the activities of its developed stages is absent in the Pinda, though it has not yet fully developed its parts. Every urge is there in an imperceptible state. It is therefore called active Kurma and conscious Brahma, like the functioning brain under a protective shell, capable of projecting out and withdrawing its functionings through the avenues of the organs of sense and activity, in functioning moments. The life-giving music of the Pranas, the tub of the arch of heaven, the waters in it, and the developing Aditi in the waters are spoken of, in the Mandapala story at the end of Adiparva in the Maha Bharata, as Jaritari, Drona, Saristukka, and Stamba-Mitra, all of them being the eternal means of creation of the immortal Agni or Jata Veda, as referred to in the hymn of Sarnga Ravas, in Rik No. 142 of the tenth Mandala of the Rig Veda. God Agni saves the Sarnga Ravas from his consuming flames in Khandava Dahana. The Dvijas or Andajas are preserved from the fear of Marjara, i. e., मृ and म्र Mru and Jru, death and age, all the four of them being the symbols of the

four Vedas so dear and near to Agni. At the lower or southern end of the individual constitution is the relatively gross Pinda of foetus and at the upper or northern end is the agile conscious pinda of the brain. One is above in the shell of the skull, and the other is down in the uterus or Drona in the region of Pithrus and Yama at the extreme southern corner of the abode of the waters of Varuna. In both there is water or Apaha, and around both there is the music of spheres of moving light or Divya Vane. If one is Katchapa, the other is Pasyaka. If one is Marthanda, the Aditya, the other is Marthanda, the ball of earth, with potentialities to develop a family around and within, similar to that of the whole solar system.

The surrounding waters, or Apaha have the seven Adithyas in them, in each strata of the superior Apaha as also in the inner spheres under the hard surface of Marthanda or ball of earth. Between the Adithyas of the Apaha of Light above, and the Adithyas in the entrails of the earth called Vasus, there is constant communion and interaction for the production of the things of earth such as plants, animals, men and a variety of other forms of manifest or unmanifest life. But between the Adithyas of Light and the Adithyas of earth or Vasus, there are the Adithyas of Antariksha known by the specific name, Rudras, the rearing Vayus in which the Vasus of earth and Adithyas of heaven meet in seeming but agreeable conflict and merge in producing the airy substances of the atmosphere which roar in the Rodasies i.e., the breathing Pranas in the constitutions of all creatures. Thus, Marichies are known both as the rays of the sun as well as the waves of the atmosphere in the union of tender transition. Where they merge, there is mirage,

a state of transition. The Kurma and Pasyaka are said to move in the waters of existence but of two different spheres. यम् जाताः स्यस्यो यान्द्रिः They are also known as Brahmandas or homogeneous masses as the central spheres of two families: the solar family of stellar regions and the gross family of earthly existences, in its entrails यद्वा अदः सारले समवस्था अवस्थितः।

The activities of life-Yajna are going on in their very inner constitution of the homogeneous Anda or Adithi and therefore it is said that the even and homogeneous Brahma exists in an eternal state of Yajna of the constituted activities of intelligence, ready to milk the worlds from the pregnant water. यद्वा यत्नो यथा भुक्ता न्यविन्दतः। The undivided is at once Agni, Indra, Kasyapa, Varuna, and Mitra, etc. The undivided is the Adithi, the mind, the mother of intelligence or Brahma and hence it is immortal. The differentiated individual constitution is subject to mortality. The inherent Agni, the soul of the golden egg or Adithi is therefore called the immortal even in the mortal अमृतम् मर्त्येषु and is also known as the ever youthful seer. The original golden egg or Adithi is the infinite potential, containing everything in it and can be called the integrity of existence, as Suparna may be said to be the Integrity of knowledge, when he sings out Samas and Sthomas in the divine Voc of Brihaspathi.

In a similar sense the original Agni is the integral unity of knowledge as Jata-Veda existing in the heart of the constitution of Yajna. If the integrity of individual existence is maintained, it would go on living and creating for ever. If the entire unit of the embryo, the Adithi is divided into pieces, every particle of it develops into a distinct individual, by being kept

nourished in the ever active waters of life. Hence it is said that Brahma or intelligence is immortal and goes on creating as long as his Science of Vedic knowledge is in him. The individual constitution of Purusha thus goes on lingering in a similar way in all its seven spheres as the original Adithi itself, as long as it is sound, entire and instinct with life, in the surrounding waters. But when this unlimited capacity is limited by the individualising limitations of the Ulba, the limiting factor itself protects the individual growth to a certain extent of development. Till then the individual coverings or sheaths of beings or cell-walls enclose even the water that keeps the Anda afloat. The waters are Varuna and the wall is Yama. The enclosing sheath, limiting the being in the waters of protection from projecting to the next stage of birth or growth, becomes the Vritra, the impediment to the waters of the developed dawn, fire, life and light. From stage to stage of growth, the conflict between Vritra and Indra is continuous until the decisive blow of wisdom and consciousness is dealt to the limiting Ahamkara or Manyu of Indra and even of Brihaspathy by the compassion of the growing Savitha, the parent or progenitor. Thereafter, the limitations of Ahamakara disappear by merging in the self expansion of growing wisdom, i.e., the evenness of unruffled calm of harmonious activities of wisdom. The progenitor, Prasavitha or Savitha, then enlarges his soul into the state of Suparna who soars higher into the region of the Swar or the fourth one, singing full-throatedly the song of Gayathri, the song of life into the Pranas of the universe and spreading the glory of the quickest mover, Uru-Gayaba or Vishnu in the mightiest ocean of Light, holding within him all the three regions

with their seven-fold sub-divisions in his all-inclusive form of Vishnu as Yagneswara.

The concept of Suparna is a grand formula to express the whole truth of the unity of existence in the three stages of Prithivi, Antariksha and Diva, all representing his three states of development, in the egg, in his flight in the atmosphere, and in his ascent into Heaven to fight for the Amrutha of Soma. Being the off-spring of Kasyapa through Vinatha, Garuthman is born first as an egg. After birth, he had to fight for the liberation of his humble mother Vinatha of wisdom in the bonds of the nerve impulses of the body and later on, even for the elevation of the hostile hosts of Kadru. His birth from the egg into the world represents, on the cosmic scale, the birth of Agni from the womb of the sphere of Prithivi into the sun at dawn. His brisk flight and fight for the nectar for the release of his wise but humble mother Adithi or Vinatha from Kadru's bonds represents the development of the fighting forces of Vayus, and Maruths, the Rudras in the Antariksha against the dark waters that hide the face of heaven. His ascent and march into the third region of Dyau marks the stage of the victorious Savitha entering into the forms of life. His soaring and singing in the fourth region represents the culmination and integration of all the aspects of the three regions. Suparna, therefore, stands to represent in unity, the powers of the earth, the atmosphere, and the sky, i.e., of Vasus, Rudras and Adithyas with their leaders Agni, Vayu and Savitha. It is therefore said that there are two Suparnas in the mother तस्याम् सुपर्णा वृषणा निषेदतुः one of them enters the ocean of life एकः सुपर्णः स समुद्रं नाविशेत् and the other is known to the wise ones by

various names of Grahas and Sthomas in Yajnas-
मृण्मं विप्राः कव्यो वचोनि रेकम् सन्तम् बहुधा कल्पयन्ति ।

Microcosmically, the three developing stages of Suparna represent the stages of man, in the embryo, in the growing energy of youth, and in parent-hood. In initial stages of an individual after birth, the divine light of the soul is hidden behind the binding powers of nature's impulses, and life process is maintained by the nerve impulses of reflex, instinct and habit until individual consciousness emerges into operation and tries to assume control of the life constitution. Then there is temporary conflict for domination between the impulsive and voluntary processes of activities, representing the conflict between the Kadraveyas and the Vainatbeya, the creeping serpents of nerve impulses of reflex and instinct, and the soaring consciousness of mounting intelligence i.e., between Bhujangamas and Vihamngamas. The stage of Savita is attained in the third region, and the fight with Vritra, the first-born serpent अहि प्रथमजा comes to a clench with a huge stroke. As the fourth region of Brahmanaspati is reached, wisdom reigns supreme over the lower spheres of blind nature and waking intellect, and thereafter, the whole life process is harmonious even with the opposing forces and is wisely conducted in bliss with profound singing. Suparna then moves in Grahas, Samas, and Sthomas. Even Heroes of wisdom could rarely conceive the unity of Suparna in the Vedic Sthomas. Infinite are his powers. As the field of knowledge is infinite, so is the field of his voice. What hero knew the focussing centre of Veda and caught the word of intelligence. सहस्रया महिमानः सहस्रम् यावद् अद्या विहितम् तावती क्व ।

The biological process of development of the Anda and the emergence of life from it, is made a formula from the truth that is always true in all beings. The inherence and emergence of Fire from the egg into life at the bursting stroke of Indra, releasing the waters, the fire, the dawn and the sun, are representative of the process of individual birth from the embryo, from the egg into the life of all creatures, serpents, birds etc., as well as the phenomena of daily dawn of the sun from the womb of darkness, as also of the dawn of knowledge from innocence at any given moment. The truth of this development has already been pointed out in connection with the development of the embryo and even in cell-life. The fight of Indra and Vritra has, till now, been differently interpreted by various scholars, and represented as the phenomena of the fight between light and darkness, between the sun and obstructing clouds. But with the aid of the Suparna formula, we find that the fight lasts clearly upto the emergence of Indra as Savitha, and indistinctly upto Suparna's bringing of Amrutham, after which the Ahi and Suparna have no further fight, and they both serve concordantly the Supreme Thrivikram who upholds the seven spheres and the three regions together with his mightiest might. अतो देवा अन्तु नो वतो विष्णुर्विक्रमे प्रायथाः सप्त धामनि, इदं विष्णुर्विक्रमे लेख। निदधे पदं समूहं मस्य पंगुरे।

The concept of the waters or Apaha is a magnificent one and the waters are said to move with the wisdom's energy and activity of Apas. They are chafing oceans, running rivers and are showering clouds, and milking cows, in the individual constitution as they are fire, water, Vayu, light and speech, the voices of Saraswathi, in the limitless flow of the great expanses of waters. But how is the Anda or

Adithi formed? The waters contain the forces of all the Devas converging into the development of the constitution of Daksha. The Devas are the forces in the waters of the flood and are ever moving restively with centrifugal and centripetal concentration, trying to meet and mate as positive and negative groups of Mitra and Varuna called Daksha Pitaraha, the parents of Daksha, and Bhuri-Pasaha on account of their extensive relations controlling varied phenomena.

In the Maha Bharata, the origin of Draupadi as Yajnaseni was traced, and our attention was directed to the view of a lotus in a great current of waters. By the side of the lotus, there was a small bubble floating along for a long while and finally joining a great eddy or whirl pool, around which many Indras were waiting for their turns, while one Indra was playfully going round in the whirling eddy. An eddy marks the confluence of forces, leading the waters and going round and round. In the timeless flow of waters, moving in all directions, winding their course above, below, around and aloft, in all directions and in every dimension, they fret and foam and the converging eddy is the confluence of the forces of Yajna, marking the emerging Daksha into shape, and the consolidation of foam completes the eddy into the form of Adithi or Anda which gathers the inherent forces into the heart of concentrated individual existence. The fretful waters themselves continue to work all around and within the Adithi by continuous churning, in evolving the regions of Agni, Vayu, Surya, Soma, Varuna, Aryama and Brihaspathi, i. e., the Adithyas. Thus goes on the evolution of Daksha and Adithi and their further differentiations and transformations in every nook and corner of ceation.

In the Agamas, the waters of Apaha are named Nara or powers and their eternal state of flowing as Narayana, the moving waters or forces, powers, but Daksha and Adithi appear in the lotus as Brahma and his knowledge. The Brahma comes into being in the lotus and meditates upon the meaning of the sounds of the forces of waters, evolves Saraswathi, and with the help of the gained knowledge of the Sabdas of Veda, as Sarawathi, carries on the work of creation into sounds, light and life, along with the awakening of the dawn of his knowledge in the white heat of his mind on the summits of intensive Thapas. कृतं च सर्वं ब्रह्मोदात् तपसोऽध्यजन्त । Thus the processes of evolution and involution are carried on eternally with no beginning nor middle nor end, the powers for which are inherent in the waters. In Veda, the waters are the original restive Pranas as Seers in whom every force of manifestation of the universe is active, only concealed in a state of flux of eternal consciousness containing all aspects of infinitesimal entities unrecognisable or undefinable to differentiated senses and mind but not to the cogent grasp of the Seer. Though they are there, they require to be recognised within the secret depths of the waters of the heart where the mind of the seer is shaped by the waters of the heart enabling him to experience direct revelation of the hidden speech and mysterious knowledge of the Para, contained in the moving सलिल and sounding अम्भः water as movement, sound, light and knowledge, the forms of language of the secret निष्पानि वसति । The waters express their wisdom in movement, light and sound of Pranas and speak out the secret language of the sacred truth. Knowledge of that mighty truth of the ever-existing waters, ever-churning out into evolution and involution is expressed by the Life-Spark

of the (Eternal) Vyahruthis from Bhu to Swar, in whose terms, the regions as Adithies, their Adithyas, and their functions and language are commonly expressed, and gradually linked and extended into the song of Gayathri, the song of life and bliss that expresses and absorbs all impulses of life and co-ordinates all activities and thoughts into its outpourings

The complex concept of the original waters cannot be properly conveyed by the relative terms of Sat and Asat, nor could the theories of space or of atoms of Kanas come to help the expression. The concept of the waters of existence is beyond the reach of the attempts of classification and the efforts of subjective experience. अर्थात् परस्तात्। All is kept hidden in the enveloping husk or covering of Varuna, in the universe, as in the individual cell तुच्छेना भ्रमिहितम्। Only the residual will-to-survive lingers even in sleep as the essence of the self, residing in the secret heart, the abode of direct self-awareness, which alone knows the truth, for there the waters converge into the central lotus and circulate again all around as from a centre or Nabhi. As Manu Smruthi says, "all this existence is there for ever safe असौदिदम् ब्रह्म सर्वम् only covered to our consciousness by deep darkness, of immensity समसा गूढम् just as the world continues to be and to survive even in the shadows of the night but only under cover of darkness for us. The darkness of water or of nights is of the sleep of our individual consciousness over facts of intense brilliance. The darkness of waters or of the night is really the mysterious darkness of Eternal-Time Kala or Prajapathi from whom emanate the sequence of dawns, days, nights, weeks, months etc., into the round of the Year, the Creative Yajna. Reality for ever continues to exist without beginning, middle or

end, as Maha Bharata puts it : अनाद्यन्तम् परं ब्रह्म न सत्तन्नास
 दुच्यते । It is ever awake and alert like Time-Eternal
 with repeated beatings of infinitesimal periods in end-
 less succession even in the sleeping ones : सुप्तेषु जागर्ति कालः ।
 There is neither beginning nor middle nor end to the
 ultimate though we classify it as such for the sake of
 our easy grasp of it, part by part. The theories of
 Darsanas on the basis of Sat, Asat, Vyoma, Rajas or
 of Kanas are only several theoretical explanations of
 the genesis of things and the world of beings, but for
 visualising ultimate truth and facts, the Nasadiya
 Suktha is one of the bases of Vedic thought which ex-
 presses that the ultimate is ever there continuing to
 exist through all states at every moment and that
 there is no scope to conceive of its beginning or end
 by the subjective consciousness which cognises only in
 parts and can never know how the presiding power
 over all is aware of entirety. Reality is continuity
 only mutating under the power of its infinity.

The developing dawn has already been mentioned
 in connection with the developments of the embryo
 and even in cell life, the forces working at each level
 being, Mitra and Varuna, the progressive and conser-
 vative forces of Rajas and Thamas, existing in balance
 in Satwa or existence. There is nothing in any sphere
 of the universe, in the gross or in the subtle, even in
 the divine sphere of Devas which is not covered by the
 operation of the triple modes of activity. न तदस्ति पृथिव्यां
 वा दिवि देवेषु वा पुनः । सत्तम् प्रकृतिर्न मुक्तम् अदेविसात् त्रिभिर्गुणैः ।

The truth of the Anda and of the constitutional
 transformations within and outside it, formulate the
 subject matter of various spheres of existence in the
 microcosm and macrocosm, in multiples of seven fold

divisions. What should have been the state of cultural circumstances when so many sciences are brought into a focuss and tied into cogent unity of the Suparna, formula or symbol to convey the universal truth of the foundations of Reality. It is a wonder what the conditions were between Veda and Puranas. How has the Vedic knowledge disappeared and produced stories of names only in its stead with no hint even of the truth of symbolism. The geological, atmospheric and stellar regions, extend further through the regions of Varuna and Yama into the regions of Brihaspathi producing sounds and songs from the moving force of the rays of light. All these aspects flow out from Agni into Pranas as Agnirasa and are recognised as water, air, heat, light, sound and music as they ascend and descend into higher and lower regions of the cosmos, in one endless immense flood.

The human constitution of Purusha is that of the Nara, consolidation of the waters into channels through which the fluids and Pranas flow, maintaining and maintained by the process of circulation of the waters of life with the heart developed in the middle of the constitution as the central lotus, the eddy for reception and for further sending on. Charaka too, as a true Adhvaryu states that the constitution of Purusha is the totality of circulating channels of the codensing and consolidation of the flow of the flood of the Dhatus. There are as many modes of circulating channels as there are distinct tangibilities. All distinct aspects are managed in man's constitutions by nothing other than the circulating canals. It is only the paths circulating that carry on and provide for the movements, of all transformations. अग्निर्देहे श्रोतसामिव समुद्राय पुरुषमिच्छन्ति । वायन्तः पुरुषे मूर्तिमन्तो भावविशेषाः तावन्त एवास्मिन् श्रोतसां प्रकार विशेषाः । सर्वेहि भावा पुरुषे

नान्तरेण स्रोतां स्यमि निर्वर्तन्ते । स्रोतांसि खलु परिणाम माप्यमानानां धातुलामभिनिर्वाहोनि भवन्त्ययनादेव । The waters are the Agni-Rasas or Pranas of life, maintained and restituted by the secret principles of Rasayana or circulation. Dhanwantari being evolved from Samudra Madhana comes out with his vessel of Amrutham for humanity's sake. The lotus of the heart is the vessel of Dhanwantari containing Amrutham as Ojas, responsible for life, strength and health. The whole round of life process is thus expressed by the circulation of the active waters of life, from the womb of which, the unseen Devas or inherent forces work out the churning, produce fire, earth, sun, space and all parts of universe and fill them with all kinds of beings. The churning is a vigorous process going on through circular movements of forces in the differentiated centres of regions from the stellar ones of the Zodiac in the milky oceans of light to the terrestrial rotations, all being evolutions of the one basic circular motion, Adhara Chakra in the waters of life, expressed into the centri-petals or Dharmas of the Lotus at the top of a basic cord from the depths of the Eternal Waters.

The tender bud of the lotus gently opens its fresh eyes towards the dawn in the eastern horizon, eager for the smiles of the Rising Sun, and as he grows into full glory, she opens wide all her eyes of petals and looks full and straight on him with her thousand eyes on his thousand glories. She lays her bare bosom before him as her greatest offering along with the honey or Soma in the cup of her heart. The Adithi plays joyfully, developing all that is within her, and sacrifices all her treasures for the birth of a fresh generation. Thus each generation enjoys the sacrifices of the past

and sacrifices itself for the future. Each life is worthy of the sacrifices it enjoys, if only it sacrifices itself again and contributes for the future. The young men and women are thus proving the worth of their existences by contributing into the next generations of existence. Similarly all forms of life go on working mutually and continue to contribute to greater and higher forms of evolution even in the same age. The physical contributes to the mental, the mental to the psychic and the psychic to the spiritual, which again bears the responsibilities of the psychic, mental, physical and the cosmic. These operations of all levels from the Brahmanda to the Pindandas of all individual constitutions are brought about and worked out by the Devas that remain active in the original waters themselves. Whenever a young couple of the equal age meet in the same home and do service by the night or by the day to the Agni of life, the old one is born young again, being eternally in active sojourning through the human pair. यमी द्वा सकला सपर्यंत समानेयोना मिथुना समोक्ता दिवा न नक्तं पलितो युवजनि पुरुवरन्नजरो मानुषा युगा ।

It is only the Devas that really work out the Yajna, though men take part in the operations of the ritual. The men act on behalf of the Devas in Yajna, and they only represent the powers of the universe acting their role in the operations of the Yajna of existence. They say that they work with the brain of Brahma, the arms of Aswins and the hands of Purusha. बृहस्पतेर्मूर्ध्ना, अश्विनोर्बाहुभ्यां, पूष्णोदस्ताभ्यां । The Yajna Sala, Yajna Ayudhas, the Yajna Sambharas and the Yajna Vedi are important indications needed to represent the real equipment of the Yajna of existence, having a bearing

on the practical affairs of the Yajna of life. They point out the important rationale of Yajna as a scientific method to show the working of the cosmic constitution as well as the human constitution and their creative and sustaining functions. The operations of all these facts are explained on a small scale in the Yajna Sala, the scientific laboratory, with the Yajna Ayudhas as the necessary apparatus, and the Yajna Sambharas as the materials needed, to indicate the scientific aspect of the operations of the world on the Vedi, the symbol of space and earth of the world under the sky, the Dyan with the transforming metabolism of the Agni in the heart of the universe. The Havis also in its varied forms points to the importance of feeding the Fire of Life with the necessary fuel even in the living constitutions. These details belong to the practical side of Yajna and are best dealt with in explaining the particular Yajnas. But the facts, they convey, are the hidden secrets of Yajna, taking place in the heart of existence for further cycles of creation, sustenance and dissolution to prepare for refreshed creative cycles.

The Yajur Veda, being the practical science of Yajna, dealing with the rationale of the natural process of Yajna with all details of methods and materials, is the real and practical commentary of the Vedas, and the background of Vedic culture is Yajna as concept as well as ritual. This is the proper field for our understanding and investigation into the Vedic outlook.

To study and understand the evolution of the Devas, the powers of the original waters must be cursorily reviewed again. We have to note the development of Adithi in the waters and its differentiations

into the full constitution of Viswe Devas. It is only then that the study of Devas and their disposition is possible. Though the Devas are known to remain in the waters, their extensive diffusion in the waters would not give any aid to the study of the Devas. The spheres, centres and functions of Devas can be traced only in the evolved Adithi, the mother of Adithyas.



यज्ञदेवाः

Yajna-Devas

"The problem of the "Conception of Vedic Devas" is a close limb of the great edifice of Veda and has to be studied in relation to its other aspects of time, space, Brahmanda etc., as they all reveal the plan of Yajna as the working foundation of the Universe. The Devas are the constituent powers, functioning at the basis of the great Yajna of Existence, which is continuously active with no end, no beginning but is ever going into fresher states, the genius for it being inherent in the divine waters. The Devas have to be studied systematically in the light of their existing regions, developments, functions and forms, if at all they have any fixed individual form. Last but not the least in importance is the question of the origin of Devas.

The waters, being the flood of the divine wisdom of Agni, are the source of the Devas. They are ever the powers of the waters bringing about all evolutionary and involutionary events. It is the vigilant churning of waters of Agni's wisdom that brings about the emergence of the sphere of 'Daksha - Adhithi' as Brahmanda. The great sphere of the universe is very commonly referred to as Adithi in Veda and every region of it such as the earth or Pridhiwi, the atmosphere or Anthariksha, and the sky or the Dyau are also referred to as Adithi, the mother, each being the source for the genesis of the Vasus, Rudras and Adithyas. अदितिर्यौ रदितिरन्तरिक्षं नदितिर्माता पृथिवी। In the broadest sense, all the Devas of all regions are generally called

Adithyas, since the sphere of Brahmanda alone is called Adithi in its original sense. Eight sons are referred to have been originally born of Adithi अष्टौ पुत्रास्तु अदिने ह्यवनिष्ठः, the eighth of them being Marthanda to signify both Death and Birth. From the remaining seven Adithyas, the Devas are brought out to work their respective functions in the great Yajna of total existence, देवा उपर्येतसमिः । We have to classify and know the Devas according to their regions and functions.

The Devas, in fact, have multiple forms, varying from their states and stages of existence in all kinds of beings and objects during the periods of the day and the year in the constitutions of the varying states of the cosmic and the microcosmic existences. The Suktas address them variedly, in all their different conditions and they are indefinite and puzzling, if their states are not noted in attempting to understand the import of the individual Riks. The concepts of Veda are not mere topographical descriptions intended to be the records of any single nation or race of beings. They are significant and scientific symbols suggestive of varied references and they possess a value abiding and applicable to all places, times and races. Veda is not a literature of the particular values of a race, though it may also throw some dim and indirect shadows which are of a secondary importance. But Veda evaluates everything in terms of universality i.e., Dharma that abides and survives behind all its varying manifestations. Even the words of Veda are primarily connotative and are soul-awakening. The centre of attention of the Vedas is the constitution of the cosmos as it is also found in the highly organised constitution of mankind, and these two constitutions

develop details parallel and simultaneous with a common mysterious unity behind them; and it is this mystery that has to be studied and understood. Veda is therefore, said to be the integral unity of deep knowledge of various sciences.

The Vedic Devatas are really the many manifestations of the powers and functions of the one Agni. Agni is the first God of Yajna and the others are expressions of his powers. His immediate power is Dadhikra; his component powers are Mitra and Varuna, both in the night as well as in light, and Aryama is their next companion. With the dawn of Ushas, are revealed the other Devas. Surya, Indra and the Aswins move out in a car into the light of the Day from the bosom of darkness in the night. Pusha and Bhaga are also revealed in the car when the car moves out into the brighter light of Vyusha. They are later met in the Anthariksha by Vayus, Maruts, Manyu and Rudra, and they all increase the might of Indra with their powers. Thereafter, the regions of darkness of Varuna and Yama appear, between those of Brihaspathi and Soma. The vehicles and weapons of the Gods are devised out of the powers and material of the rays of light by the Ribhus, the architects of Indra and other Devas, and light is the material with which they work wonders. Vena the musician moves up and down in the region of the darkness of Varuna and Yama. Suparna with his Sama-singing appears last. Thus the Visve Devas live and function as a great community in the eternal Yajna of the waters of existence.

To a large extent, the powers of the Devas are common for all. Though they have common powers

mentioned in almost the same and similar terms, they have also specific places and functions in the Yajna-constitution. But they do not have defined and specific shapes, and this vagueness of the forms led to much conjecture, disgust and dissatisfaction in the investigation of their powers in the many particular fields of sciences.

The Devas have their places in The Great Streams or नद्यः and have also corresponding functions in the seven Sindhus and rivers, cosmic as well as microcosmic. They have also places even in the simple cellular forms in the streams of the circulating waters. It is therefore, impossible to admit the idea that the Devas have definite Anthropomorphic shapes. Though here and there, there is hint of a limb, a feature or weapon or vehicle for the different Devas, the hints are suggestive and cannot be taken as indications of definite descriptions, but only as relative, symbolic and poetic differentiations in the effort to help our understanding of the constitution of Devas as universal and abstract powers operating in our constitutions also, as in all forms of life. The descriptions of limbs etc., of Devas only refer to parts of human bodies in which they also work. Agni is the one uniform resident of the waters as the centre of the oceans as well as of each and every one of the many particles of Water. बहोनां गर्भो He remains immanent in all things and he is the deep mysterious concept for our study as to how each drop becomes big with him in its centre into a Brahmanda as also how the Agni is evolved from the heart of the Night into the Dawn of Day, and then through the varying stages of the sun into the individuality of Indra. When the sun shines, and his several rays of light contain the shining ones, i. e., Devas

around him in Samudra, the expressed world during day. But even when the sun disappears in the Night's darkness called Lopamudra, the Devas are attendant on Agni in the Night. In the Day too, it is the implicit Agni, the soul that takes the form of the explicit Sun. It is therefore said that the minds of the wise move towards Agni as their eyes move towards the sun.

During the period when Agni is in the Night, when everything is hidden by the deep, mystic and dark waters गहने गभीरे, there is neither cosmic nor microcosmic existence, but everything of all this universe is hidden तमसा गूढे in the deep ocean of knowledge in the soul of Agni, the soul of everything. Everything there, survives in the powerful Atma of Agni Himself, to be evolved into the Sun and his powers, again and again. The splendours of Agni are therefore oceanic, and blinding. They are immortal and beyond the devouring power of the Night अत्यक्तु न सिन्धवो रेजन्ते। Agny's splendours are to be found and to be experienced in the soul of Agni as everything. The sensory eye cannot receive and digest the light of Agni and hence everything appears to be hid in Night. That ultimate state is suggested by the self-awareness of the Atma-Suktha that all the Devas are in the soul of Agni wherever he moves.

Agni is thus the infallible source and abode of Vasus, Rudra and Adithyas even in the original Swar, beyond darkness, and it is through the intervening darkness that the original light of Agni passes i. e., through the " Krishna Adhava " to spread into the seven solar systems as their several suns.

The question of the Devas thus turns out to be the question of Agni, exhibiting all his powers as Viswe-Devas out of Himself, their Atma. Agni is not therefore the mere will to be, of the individual or of the cosmic mind. He is the immortal soul of all mortals, the permanent Atma behind the transcient forms अमृतं मर्त्येषु । The essence of Devas is of light, not of the Surya alone but of his source, the Agni. For a full understanding of the light of the Devas, their plan of functions must be studied comprehensively in the light of the Waters of Existence in which Agni ever resides and also from the knowledge of the formation of Brahmanda in the Waters. It is only then that we can truly comprehend the Devas, their parent Agni and the value of the intelligence of Yajna wherein all the Devas do their offices under the wise leadership of Agni, the sole Yajamana with his surpassing wisdom.

The important stages of Development of Agni are marked by Surya, Indra, Brihaspathi Yama and Soma and all of them have their functions with Rishies, Pithrus, Manushyas and Pasus. At every one of the stages when fresh progress is to be achieved by Agni, there is the opposition of Vrithra and the consequent fight with him. Vrithra also resides in the waters and he is the elder brother of Indra. The conditions of every stage of individuality help progress to some extent, and the individual's protecting sheaths themselves become preventive and limiting sheaths and binding bonds against further necessary progress. When foolishly adhered to, Vrithra, the ego, has to be fought by Agni at dawn, by Indra in the high regions of darkness, and by Brihaspathy at the outer margins of the same darkness, and finally by the weapon of the fire of

Vag-Vajra when Saraswathy's waters flow forth into the birth of Garuthman and into the voices of the Devas. Finally, the high-tone singing of Gayathri of Suparna gives us the vision of Vishnu, the Viswa Rupa of the Viswe-Devas in Viswa Karma with all the Devas, in the one, fourth region that encircles and unifies the three regions of the sun for protection from the centre and progress in all directions. Vishnu is then realised as Thrivikrama, the Yajna Purusha as the integrity of constituted existence. This is the study of Devas on the scheme of Vasus, Rudras and Adithyas. Further detailed study of the Devas may also be made on the basic plan of the foundation of the development of Brahmanda in the waters as Adithi and its divisions into the seven Adithyas as the sons of Adithi, the mother as also of the earth, the ball of dead earth, Mruth Anda to be enlivened into full life as Marthanda.

The Devas are gradually evolved from stage to stage from the womb of Adithi and contribute to the cosmic and the individual evolvings. In this way Agni is born of the earth and gives birth to the Viswe-Devas in the cosmic as well as human constitutions. Agni is the life of life and contributes to the requirements of the body, mind and of speech, the bearer of the commands of the mind of Nahusha, the foremost man.

स्वामग्ने प्रथममावधे देवाः सङ्कल्पन् ननुषस्य विरपतिम् । इन्द्राः सङ्कुर्वन् सनुषस्य शासनीम् ।
He is the pure and sure possessor of the mind, body, and all movements of Yayathi, the sojourning man.

मनुष्य दग्ने अक्षिरस्वदक्षिणे वयातिदत् सद्गने पृथक्त् शुचि । Let that Agni come straight, lead the host of gods to sit on the sheets of grass or Barhi, and let them work out the beloved Yajna of life.

अच्छयाहि सावह दैव्यं जने आमाद्य बर्हिषि यक्षिच प्रियम् ।

Agni is the creator and architect of the body, the mind and thought, and it is he that awakens life and its consciousness. Agni is surely the father of man and the manipulator of life. तन् हृद् बोधिं प्रमत्तिश्च कारवे । त्वमग्ने प्रमत्तिः त्वं पिता न त्वं वदस्कृत् । He is the same Agni that lies in heaven for the thoughtful Manu, and works out the good works of Pururavas, the mighty worker of magnificent work त्वमग्ने वामशावःपुरुरवसे सुकृते सुकृत्तरः । Let the mighty Agni call forth and lead the Devas in the happiest chariot, for he is made the invoker or Hota by the thoughtful Manu. अग्ने सुकृतमे रथे देवाँ ईळित आवह । अग्नि होता मनुर्हितः ।

The universal and individual constitutions are thus carved out from Adithi and managed in every way by Agni through the agency of Visve Devas. The human constitution moves about as the most extended and happiest chariot full with Devas, with horses, driver and rider, bound together in the unity of the ties of fine nerve strands in all directions into the web of beings. विश्वं तत्सन्तुभि स्तत देवकर्मिरावतः । The developing fine system of nerves is responsible for the biological, physical, mental and psychological activities worked out into gradual evolution by the Devas, all born at the dawn of birth along with Agni and slowly evolved into fullness by Ahutis. प्रातरग्निं हवामहे प्रातरिन्द्रम् प्रातरश्विना । In the individual, Indra is therefore said to have three Thanus or systems of nerves, the central, the medullary and the peripheral लिखेम इमा स्तनवः which have multifarious extensions and developments. The constitution of man has inherent potentialities to develop into cooperation with the universal Yajna, and thus provides for every development into fullness, provided the path of Adhwara is understood in principle and followed in practice, and the Devas are co-operated with in their

normal activities known as Dharmas and Karmas. The being of every man is the centre of all existence for him and it gradually establishes relations into every corner of the universe when its own inherited body is well maintained and managed to work on, as a miniature Yajna with its Agni, Vayu, Adithya etc., and their associates in their three regions. The one original Agni establishes himself as the three fires Mitra, Varuna and Aryama, the three fires of every constitution, functioning in the thoracic, cerebral and pelvic regions, manipulating and managing the machinery of nerve and their movements. When the three fires function properly in any individual constitution, they conduct him in the true path of life and the individual is perfectly safe in his varied developments.

In fact all the Devas are the different manifestations of Agni. The thirty three Devas are so many fires functioning with their feminine counterparts in the Yajna of life. ये विंशतिः त्रयस्परः देवासो बहिरासदन् वरुणो मित्रो अर्यमा
स्मदातिथानो अमरः पञ्चीदन्तो द्यष्टकृताः । All of them are equally potent but they function in seven different stations and for different purposes. सप्तानां सप्त ऋषयः सप्त युग्मा न्येयान् सप्तो
अविप्रियो विरे ।

In the cosmic constitution, there are three regions each containing an earth and a sky with corresponding activities between them.

They thus form the six expanses. षड्वर्गः । Beyond them, there is the region of Brihaspathi, the enveloping sphere, with the Adithyas working in their own regions of constituted Brahmanda. Between the spheres of the sun and Brihaspathi, there is a connecting dark sphere like the axle trunk or uniting pin of a

chariot wheel, and it is known as the region of Varuna and Yama. Brihaspathi keeps dispelling the darkness of this region from encroaching into his, with the lightning flashes of his thundering (utterances) from above. The sun has to get into and come out of this dense, cold and dark region in mid-winter. Travelling through the dark sphere, with eyes fixed on the light of the superior region, one could reach the higher light that encircles the darkness. उद्वं तमसस्यरि ज्योतिषस्तन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिस्तमम् । Following the friend of day higher and higher, we ascend to the upper (northern) heaven. May the sun dispel the disease of our heart (i.e., fear) which is consuming. उद्यन्मय मित्रमहः आरोहन्नुत्तरं दिवं । हृद्रोगं मम सूर्य हरिमाणं च नाशय ।

The intervening sphere of darkness contains the regions of Varuna and Yama in which Indra has to fight against Vrithra with the help of the exhilarating cries of Brihaspathi and the illumining drink of Soma. Varnua helps Surya to strive against and come out successful from the region of Yama. Puffed up with the pride of his horses, the Sun enters the region in his powerful chariot as Sunas-sepha to fight Vrithra in the Abudhna, the bottomless space. The powers of light, energy and the encouraging drink, respectively of Brihaspathi, of Varuna and of Soma, help the sun in his precarious stand in a fixed fight in the dark oceans of Varuna and Yama. When prayed for, Varuna cut out a path in the oceans for the Sun and illumined the region as though he created a new kind of day purposely for illumining and protecting the journey of the Sun. रदत्पथो वरुणः सूर्याय प्राणोसि समुद्रिया नदीनां सर्गोऽयं सृष्टी अस्तौ ऋतायै चकार महीरद्वी रहस्यः । The whole space of the six regions of the three earths and the three skies is under the

region of Varuna. Sunas-sepha was the Sun, swollen with his pride and was the second of the three sons : Agni, Surya and Soma of the vast space between earth and heaven, the unconquerable pit of hunger of Aji-gartha. Agni is kept as the first and fond child of Mother Earth. Soma is dear to Father Heaven. The Sun alone is left wandering by virtue of his independent motion. In the moments of his crisis, Varuna helps the Sun or Sunassepha when fixed up to the post of Yajna. शुनःशेषो यमद्वद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्षतु ।

The dark region is illumined by Brihaspathi with his flashes, and Soma also floods the region with his myriads of rays. There seems to be cause for jealousy between them on account of their competing pride for their supply of their coveted lights, Tara. Soma is in the high regions of light below the stars and in front of Adityas. ऋतेनादित्याः तिष्ठन्ति दिवि सोमो अथ धितः सोमेनादित्या बलिनः सोमेन पृथिवी मही । अधो नक्षत्राणां मेघानुसरे सोम आहितः । Soma adds to the strength of Earth and of Adithyas in the constitution of Brihaspathi whether in the overt constitution of Brahma or in the yet undeveloped covert stage of Brahmanda.

The Adityas themselves are ever mighty and mysterious with immense influence over all regions and in all states. They exist in their light ऋते नादित्यास्तिष्ठन्ति and the luminous ones maintain the three skies with their light श्री रोचना दिव्या धारयन्त continuously without sleep or even a wink अस्वप्नजो अन्निमिषः । They have far reaching intelligences दीर्घां पियः and they maintain the moving world धारयन्त जगत् and they are the protectors of the whole creation दिक्ष्वस्य भुक्तस्य गोपाः । Whether in the implicit or explicit constitution of Adithi, they function as Angirasas, Vipras, Kavis, Gandharvas etc., as Pranas,

Swaras, Varnas, Ukthyas, Sasyas etc. In every way they help rearing the individuality of the being of Indra to develop into fullness through the stages of Pusha and Adithya. Eight children are born of the being of Adithi अष्टीपुत्रास्तौ अदितेर्वा जाता स्तन्वस्परि She raised seven into the company of Devas, and the eighth one remained a Marthanda as the Globe of Surya or the Globe of Earth, one for birth and the other for death, from which the sun is reared again in the further cycles of evolution. देवौ उपत्रैस्तत्पत्निभिः परा मातांश्च मास्यन् । प्रजायै मृत्यवे त्वत् पुनर्मातृण्डि मा भरत् । But, the Devas with their immortal relations arose from the waters themselves following the rise of Adithi. तौ देवा अन्वजायन्त भद्रा अमृतचन्ददः । When the Devas were actively churning the waters, particles of waters went off violently as if in a dance दहेहा मल्लिहमुसंरम्भा अतिष्ठत् अन्ता दो मृल्लतामिव तीक्ष्णरेणु रपायत् । The Devas continued to churn with determined effort, and evolved the worlds and the sun hidden deep in the oceans. रदेहा यतयो भुदना न्यपिन्वत् अत्रामृद मातमुद्र मज्जमरन्त । The seven Adithyas have their places in the world constitution and repeat their functions similarly in the frame of every creature. The Devas remain in the waters and as the living fire of Agni gradually evolves the constitutions, individual or of the universe, they develop into their full community of Visve Devas in all.

Beyond the three spheres of the six expanses there is the great sphere, Brihat which is the source and origin of all, and is really the very first from above. Brihaspathi, the Lord of the world was the first to come into being, in the supreme sphere beyond the region of light. बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् । With the utterances of his seven mouths, Brihaspathi the mighty master emitted the seven rays of light and

thus blown off the darkness. सप्तस्य स्तुविजतो रवेण विसप्त रश्मि रथामसमासि Like a parent, Brihaspathi, brought into existence the seven headed wisdom of speech or Voc, born of the light of truth. इमां शिष्यं सप्त शीर्ष्णां पितानः ऋतप्रजातां बृहतीमविन्दन्। Speaking to Indra, Brihaspathi, the creator of all, brought forth even language into the four regions of the Voc or the word for Indra. तुरीये स्विन् जनवदिश्व बन्दोऽन्नास्य दक्ष्य मिन्द्राय धामसन्। The wise Brihaspathi roared with his voice and sang the hymns aloud. बृहस्पतिरधि कनिकदद्रा उत प्रास्ती दुन्व विद्वान् अगायत्। The truth speaking and straight-shining heroes, the divine sons of light, took upon themselves the role of the wise Vipra or Rishi. ऋतेशसन्तः ऋजुवीर्यानाः दिवस्पुलासो अमुरस्य वीराः। These flowing fires of life or Angirasa took the name and role of the wise Vipras, thought over and conceived the first stage of Yajna. विप्रपद मंगिरसो दधाना यज्ञस्य धाम प्रथममे मनन्त। Thundering in the heavens with his roar, Brihaspathi brought forth the dawn, the sun, the cow and light. बृहस्पति स्थासे सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः। Indra broke the towering top of the hindering rock of the dark cloud i.e., the head of Vrithra, which prevents the great ocean of light from releasing the seven floods and their glorious gods. इन्दोमहामहता अर्णवस्य दिग्धौनि मभिनदबुंदस्य। Showering over the heaven, the abode of truth, with the Nectar of light, he scattered all over the sky with the sparks of bright dust, like a meteor. आपृषामन् मधुनाऋतस्य योनि मशक्षिपन्नर्क उक्तामिव द्यौः।

The Musician Vena, the child of heaven, stirred in the abode of light that is within the womb of immense darkness. अर्णवेनश्चोदयति पृथिव्यर्णो ज्योतिर्वरायू रजसो विमाने।

The wise ones awaited eagerly for him as for their own child at the marginal region of the meeting of light with darkness, to drink his song with their minds. इयमेषां संगमे सूर्यस्य शिशुर्न विप्रा मतिभीरिहन्ति He is often found in

heaven by the seers, singing heartily as he flew along in advance of Suparna. *सकं सुपर्णमुप यत्पतन्तं हृदा वेनंतो अभ्यन्वतत्वा* He is seen as a twin of the singing bird of golden wings, the messenger of Varuna, the ruler, in the abode of Yama, the God of birth and death. *हिरण्यं पक्षं वरुणस्य दत्तं यमस्य योनौ शकुनं मुरग्युं* The great musician Gandharva settled on the tops of heaven holding wonderfully his instruments within himself. *ऊर्ध्वं गन्धर्वो अधिनाके अस्थात्वा त्रिधा विभ्रदस्यामुषानि ।*

It is Brihaspathi, the lord of the firmament that produces notes and tunes for Suparna for extensive singing as he passes and re-passes through the intervening regions of darkness into the light of the Sun in the world. The notes of music emanate from Speech, the milk cow of Brihaspathi i.e., the great ocean of Saraswathi which urges right thoughts and acts, bearing the principle of Yajna within *चोदयित्रीमृतानां चेतन्ती सुमतीनां यज्ञेदधे सरस्वती ।* Yajna is the coordinated activity of Devas under the protection of Indra, after he drinks the powerful Soma in their company in the high regions of space. Soma sends forth the showers of Nectar into every part and enlivenes the whole constitution and its activities in the world of Yajna.

The activities of Brihaspathi of Saraswathi and of Soma become more and more distinct and perceptible as the higher regions are gradually reached. But the position and status of Soma are Supreme and unique. Soma is the lord and ruler in a thousand ways. Soma is Brahma among Gods, Ri-hi among the wise Vipras, Syena among falcons, the bearer of thunder among clouds. *ब्रह्मा देशानां पदतोः कर्तृनां अधिदिग्राणां महिषो गुणाणां स्येनो गुणाणां स्वधिति ईतानां सोमः पदिग्रमत्येति रेवन् ।* He showers forth his benefice in a thousand jet streams. The strong one shines before dawn spreading his praise in a thousand

ways सहस्र नीतिर्यतिः परयति रेमोनपत्नी रूपसो विराजति । He fights death and danger and gives colour and brilliance to all with whomsoever he remains. त्वेषं रूपं कुणुते वर्षं अस्य सयत शयति मृता सेयति श्रवः । Soma is like the round and beautiful Kalasa (vessel) of Nectar with which Suparna brings down showers of Amrutham, as he descends, into the lower regions with his accompanying singing. Seated above the lights of the Sun, Soma roars like a bull marching at the head of a herd. उक्षेय्यूषा परंमराजोव अधित्विषि रथित सूर्यस्य । The Divine Suparna watches over the earth, but Soma actually supervises over all the species, in their activities. दिव्यः सुपर्णा अदन्ततक्षो सीमः परिक्रतुना पश्यते ज्ञः ।

The Suparna is therefore constantly moving between the three lower regions and the fourth Heaven through the dusky regions of Varuna and Yama, with the glorious songs of truth of Brahmanaspathi, emitting flashes of light into various and multi-coloured jets of showers of the delightful light of Soma from the Chamasa, the one drinking pot of Indra. The Chamasa Vessel is prepared by Twashta, but is improved and made into four again for even distribution by the three Ribhus, named Ribhu, Vibhva and Vaja, the sons of Sudhanva. They are the presiding powers of lightning, thunder and energy of showers i. e., light, electricity and sound, the three divine powers of creative Heaven. Ribhus are thus the engineers of Devas, and even the mightiest ones among the Devas like Indra, Varuna, and Brihaspathi, are supplied with implements and weapons by the Ribhus. They not only supplied horses for Indra, a cow for Brihaspathi, but also prepared the car of the Aswins, skilfully transformed the (Chamasa Patra) and wisely, fashioned it into four, from whose thousands of streams, all the Devas drink to their full, gaining energy to work

their parts in the Yajna of existence. The rank and functions of the Ribhus are far greater than those of the Aswins for they prepare the car for Agni, Ushas and other Devas to be plied by the Aswins in a variety of ways.

The Aswins too work for all the Gods, and always accompany Indra. They are also offered Soma along side of Indra, even in the first offerings of the early dawn or Pratas-Savana. They are the physicians and surgeons of the Gods, and they make up the wear and tear in the constitution of Yajna. They build as well as repair, and for the purpose, they travel in cars on land, in ships on seas, and in flying Planes in the air, to reach every quarter quickly for their functions, and also to help travellers and merchant vessels, wrecked on the vast seas. They are twins and both run parallel and simultaneous. They also stand by the side of the afflicted, and attend to their needs. They even helped the aged and atropied Chyavana back to life and youth. By the quickness of their varied and extensive operations, they are everywhere at all times. They travel far even into the extensive oceans and the waters of the skies. They helped Chyavana in the recovery of his lost sight, hearing and smell. They have the presiding functions over the activities of these twin organs of sense. By virtue of their title as Nasatyas, the residents of the nose, they may be said to be present in the life breath of all being, functioning through the nose onwards. By the self same name, they are said to be quick, ever present and everywhere felt, and hence called sympathetic and autonomous. Though they appear to be non-existent or unmanifest असत्वाः, they are not non-existing न असत्वाः i.e. नसत्वाः. They are real existence. Since they defend, fight and repair,

they are known to belong to the Vaimrudheya Thanu of Indra, the defensive nervous system i.e., the fighting part of the constitution of Indra's mighty being of energy i. e., the constitution of the nerves.

Ribhu, Vibhva and Vaja are the three sons of Sudhanva, the perfect arch of the Supreme firmament of light which is like the arch of the grey cortex that covers the brain. They are the lightning, thunder and energy of the Heavenly waters in terms of the flowing oceans of water in Ambara. But they are the flowing powers of light, energy and sound, the characteristic features of the firmament in the flood of the heavenly oceans, the infinite powers of Vidyuth of the Divine Waters. The all-enveloping vault of the firmament is therefore called Sudhanva and its powers of light, movement and sound are called the three off-springs of Sudhanva. It is they that are the greatest architects and engineers of the gods, emanating from Agni who resides in the original waters of intelligence and form the oceans, floods, rivers and also the waters of the earth, of the atmosphere and of the stellar regions. The sons of Sudhanva are lightning, movement, and showering sounds in terms of the flood of the oceans of waters as Asura. Asura is the showering cloud and is referred to as the preserver and giver of life. Asura always means light and it stands for Devas. But Asura has also another shade, the sense of a demon. Thus the word Asura has come to stand for both, Devas and Demons. In its original sense of light and life, Asura stands for the benevolent cloud, blue or white. In the second sense of water, the word Asura came to stand for dark stormy clouds and also for Parvata i.e., dark mountain-like flying clouds which prevent the showers of light and life, and work destructively, being

stormy in their nature and operation. On this basis, Sudhanva is Ananta or the endless arch of light of the great firmament, the region of the oceans of light. But Ananta also means the serpent King, the God of learning, having the end of its tail in its mouth, and thus it stands for the endless circle. But the extreme opposite counterpart of light is darkness whether as the dark cloud or as the dark mountain which hinders light, and therein lies the imagery of Vrithra. That which prevents or surrounds light is also called Swabhanu. The region of supreme light is said to be beyond the darkness that intervenes between the original light and that of the sun down below, in the regions of the world. It is in the region of Varuna and Yama that the Sun fights Vruthra when he gains the powers of Indra. Vrithra is called Ahi on account of his having the resemblance of the serpentine shape of Ananta. Vrithra is also named Namuchi, because he would not easily release the benevolent flood of light from the Divine regions to reach the lower regions without the use of the fighting weapons of light, movement and sound by Indra to conquer Vrithra's resistance. Indra and Vrithra are the children of light and its shade, the darkness, and they are twins, born of the original waters, but only descended from the different regions of light and darkness. Of them, Indra being born of Adithi of the vast and highest regions of light, is the brighter and has the help of his other mighty brothers, Brihaspathi with his light and music in his eye and voice, and Soma, with his drink of Amrutha from the drinking pot. The flashes of lightnings and sounds of thunder are the hymns from the high firmament, Akasa, and the sweet drinks of Soma are for ever attending on Indra to keep up his might

and courage, to manage his combat with the powerful Vrithra. He is therefore the leader for victory over Vrithra to help the host of gods from the fear of the great demon and preserve them undisturbed in their functions in the coordinated activities of Yajna. With Brihaspathi and Soma as his assistants, on his either side, Indra maintains his power. The thundering voice of Brihaspathi and the Nectrine drink of Soma-juice assist Indra to keep up his native might. Since Indra represents the agile energy of the Thanus or nerves of even individual constitutions, Brihaspathi and Soma represent the awakening lightnings of thought and the energising secretions of glands in the high regions of the grey surface of the human brain, as in the grey and high firmament of the universe.

The original waters move through all regions, awakening, nourishing and energising the Devas of all regions and flow through every region, into every nook and corner, as oceans, rivers and streams. They contain within them Agni, manifesting first into the forces of Mitra and Varuna and giving rise to every variety of activity. They thus flow into the drinking vessel of Soma and thence flow forth in several streams into every corner of the Universe and of beings. They flow into the one chamber first and then into the other four, and later on through the necessary channels into various parts. But they flow into the vessel of Soma from the centre and heart of infinite existence and bring the nector into the drinking vessel drop by drop. These waters contain both Indra and Vrithra not as more opposites but as composites i. e., companions in working out the services of Yajna. The fight of Indra and Vrithra then disappears. They are Mitra and Varuna. Fight has no place in the perfect flow of the

fully coordinated and encircling floods of the particles of dust, water, air, light, sound, energy, thought and will as Apaha and also as Apasaha or close affinities whether in the cosmic constitution of Brahmanda or individual constitutions of Pindandas. The flow of energy or Apas is atomic in the atom and magnificent in the mighty forms. It is in these waters that the Divine one resides as Agni, and projects into operation when churned, first as Mitra and Varuna, the two forces that bring forth the Anda which represents Daksha or Adithi, or both together, as the two component varieties of pollen in the same flower. The waters themselves are the abode of these twin forces, the positive and negative. The original waters contain the potencies of the positive Mitra and negative Varuna but exhibiting as distinct, only when there is the stir for churning, in the will to move on and involve. The original waters having inherent potentialities are even on the move and flow forth from, and return to their centre in the heart. They are ever in a living flux through true channels and paths. The wise Agni alone knows the paths and conducts the march of the never ending flow of the waters and leads them for the help of every man, acting as the father, friend, guide, teacher, ruler and controller. It is said that Hiranya Garbha also existed as Prajapathi, in the homogenous flood of the waters of life from which everything emanates. Yajna is a manifested team work of Devas, Rishis, Pitrus etc., and their spheres are united together in several ways through various relations. Yajna expresses itself as Purusha. The background of these manifestations of Purusha is also called Prajapathi the Time-Eternal, operating in Yajna, as the year, in the cyclic rounds of time. The back-

ground of these manifest constitutions of individual or Cosmic Purushas is the unmanifest time of Kala, the mysterious, as continuity or time, in which the Purusha is inherent, manifesting as the Anda of Daksha-Adithi form in space and as the year, the unit of time in the rounds of rotation. Time original or Akhanda Kala is the continuity itself of unbroken existence, while the chain of Andas or Purushas is intermittant continuity broken, by periods of day and night, of light and darkness, of birth and death. Time original is infinite and out of it emanates the sun who begins to make and mark the divisions of time as seasons, days, hours, minutes and seconds etc. This time is the real and original Prajapathi and is also known as the Eternal Night or Akhanda Kala and also the endless ocean of the quick waters. Time-Eternal as Prajapathi creates space, being seasoned by the march of the eternal waters of consciousness.

Even before the waters are churned by periodic stir, the Pleni-potent Agni is there, ever active and exhibiting his powers gradually. He first exhibits his twin powers, Mithra and Varuna. As a result of the play of their powers, Adithi and Daksha are evolved. Mitra and Varuna are therefore known as Daksha's parents. दक्षपितरः। Agni being the parent of Mitra and Varuna, is known as the master of Daksha or Daksha Pathi; दक्षाणां दक्षपतिर्बभूव। Mitra and Varuna are known to have extensive influence over the Universe and are titled as having many ties or relations. भूरिपाशाः। They yoke together heaven and earth, like bulls tied to the Dhura of the column of the waters and lead the whole of creation between the regions of light and the regions of the earth. एवं दिक्षो बृहती दक्षम् भुवं गान् धुर्युष युजाधि जपः। They are called the leaders of waters मित्रा वरुणाक्षेपां नेतारी। In

the same manner, they are responsible for the evolution and development of the embryo in the uterine waters of beings. Agni is the fire of life and resolves his power into Mitra and Varuna, the centre and circumference of the drops of Soma enclosed within the waters, and condensed into the individualised elementary forms of the egg or the embryo which commence to grow into bigger and denser states by virtue of their faculties of developing sheaths बुवं दस्त्राणि पीदसा दसाये । Their thoughts are continuously of creation- युवो रच्छिद्रा मन्तवोह सर्गाः । Who knows the truth of the saying that the circle is prior to the polygon i.e., the circular, the footless or the undifferentiated goes foremost of all the angular, footed or differentiated ones- अपदेति प्रथमा पदतीनां वस्तुद्वां मित्रावरुणा चिक्ते । The unfamiliar but the foremost statement of truth in the unfailing wisdom of Devas is that the quadrangular surpasses the triangular in power. त्रिरश्वि इन्ति चतुरश्वि रथो देवनिदोह प्रथमा अजुदेन् । Those that bear the burden of conception, uphold truth and leave off untruth- गर्भे नारं भरत्वाविदस्य कृतं पिपत्यं नृतं नितारोन् । When any of the maids approaches a spotless (Mate), we find a lovely resident of unimpeded extension in the realm of Mitra and Varuna. स्वन्त मितरिज्जारं कनीनां पश्यामसि नोपनिषमानं अनवष्टृणा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम । Unawares, youth enjoys in the wealth of the praise of Mitra and Varuna- अक्षिते वद्धा जुलुषु दुर्दानः प्रमिमे धाम वरुणो गुणन्तः ।

If Mitra and Varuna are the commissioners of growth and development in house construction, Agni is said to be the powerful dweller of the house itself. He keeps the home lifeful and powerful and is therefore invoked for help by every house-holder in the development of life and power. क्वाते अग्ने जुचवन्त आवां ददातु ईतिमि राजुषाणः, for the Devas proclaim Agni to be the bestower of potency and power, of pregnancy and progress- उमे

यत्तोके तनये दधानं ऋतस्य सामान् रणयन्त देवाः । If people keep him in their houses and hold him dearly with the proper worship of Yajnas, they conceive him in themselves, and carry him about in their movements as so many of his chariots (vehicles). नित्ये चित्रयं सदनं जगुश्चे प्रशस्तिभिर्दधिरे यज्ञियासः प्रसूयन्त एहयन्त इष्टा विश्वलोम रंक्षोररहाणाः । Let mates of equal age meet for mutual interest and churn together. The driving propeller bears the (centre) of the forcing reins in him just as the adorable God, Bhaga collects and holds the controlling forces in him. युयुषतः सक्थमा तदिद्वयुः समानं मधे वितस्त्रिता मिथः आदीम् भगोन हव्यः समस्यदां वीळुनं रथमीन् समवेत्तसारधिः When a couple of same age do services to him in the common centre of their common residence, the ancient one is born young, wandering quick and unwearied through the human pair. यमीम् सक्थमा सार्यत समाने योनौ मिथुना समो कसा दिवा नक्तं पलितो युवाग्नि पुरुवरप्रजरो सानुया युगा ।

Agni is the warm fire residing in the waters of life where he is cheered by the neighing horses and fed by showers of the milk of cows. Along the watery oceans and streams of blood, there are the nerve plexuses like horses, and into the blood streams, the glands throw their secretions like the milk of cows to feed the fire in the streams. The fire is in the waters themselves. Let the plenipotent fire prepare and give us life, progeny and illumination.

The Devas found Agni in the waters as the life power of the seven sisters. अविन्दन् दर्शत मास्वन्तर्देवासो अग्नि माति स्मृणाम् । The immortal power of the powerful one is seen in the mortal men. अपस्य सस्य महतो महित्व ममर्त्यस्य मर्त्यमुविक्षु He is born in the womb of power and is skillfully consuming his own food. बह्वीनां गभो अपसासुस्त्वत् महान् कविनिश्चरति स्वधापाशान् । The Vayus i.e., the horses neigh and cry to the new born babe, the Agni विश्वे न जात मभ्याद रक्षा । Let

us pray for the waters where our cows drink and prepare proper food from the oceans. *आपो देवी रूपकये यत्र गवः तिष्ठन्तिनः सिन्धुभ्यः कर्तुं इतिः ।* The cows are similar and also dissimilar but all are of the same form whose names Agni knows perfectly. *वाः संह्या दिह्या एकह्या यात्रामग्निरिष्ट्या नामानि वेद ।* They are given their shapes by Angirasa or Pranas and they thus got a place among Devas. Their existence is known to Soma. Let them yield and stay in our pens with their calves. *या अङ्गिरसं स्तपसेह चक्षुस्ताभ्यः पञ्चैन्य महिशर्मयच्छ । यादेव तु तन्मैरयन्त यासां सोमो दिवा रुदाणि वेद । ता कस्तम्भे पयसा पिबन्मानः प्रज्जइतीरिन्द्र गोष्टे रीरिहि ।* The nerve plexuses are the horses and the secreting glands of the corresponding seven regions are the cows i. e., Aswas and the Gavaha of Indra, the individual self. Indra has three strong Thanus or constitutions of powerful nervous systems pointed out by Indra himself *तिस्रोम इमा स्तनवो दियो वतीः* and they are called Amhomuk. Vaimudheya and Indriyavati अग्नेमुक् , वैमुधेयं, इन्द्रियावती । One of them defends, the other fights and the third awakens through sensations from the delicate sensory parts onwards. Between the three, the maintenance of the constitution is managed by the defensive, the offensive, and projective into positive purposes ... by the voluntary, sympathetic and sensory systems of nerves. Thus the entire development of the body or Deha, the projection of the extending self, is managed by the three systems of impulses of the all-pervading Yajna-Parusha of Thrivikrama, the mover of the Three Spheres. In the Vatakalakaliya Chapter, Vharaka names the all-pervading Vayu as Vishnu who holds sway over all the nerve impulses as well as the whole individual including even the mental activities. *शयुस्तन्त्र यन्त्र धरः उद्योतको मनसः ।* Thantra is the developing constitution of the system of fine nerves of Thanus or Thanthus; Yanthra

is the mechanising material of the constitution having control over the organs, tissues and cells. The whole universe is also a great Yajna-constitution of Devas, with a propelling motive power, working inherently in the three systems of the mobile activity of the three Thanus. The Universal or the individual constitution is therefore commonly called by the name of one, well equipped, active chariot or Kratumatam Radham. एकं वा इदं विबभूव सदेम् । ज्योतिष्मन्तं त्रिचक्रं मुरवं रथं सुषदे भूरिशरम् ।

The order of evolution of the Devas and their corresponding functions in the different stages of evolution are worth attention. All the Devas are ever there in the original waters as powers, with Agni as their central resident, to be reared in the womb of the waters. When churned intently, Agni becomes more active, rears and employs Mitra and Varuna to work out the evolution of the Anda. Agni then becomes the resident of the Anda also, and is responsible for the further activities of Mitra and Varuna. They maintain the unity of the divided portions of the Anda i.e., of Pridhivi and Dyau by yoking them to the column of Varuna's waters, serving as Dhura to yoke earth and heaven, to carry on their functions in the whole universe. Aryama also comes into being, and begins to operate along with Mitra and Varuna. Gradually the Adithyas are increased in numbers. More of them mark their presence and manage their functions in the extended constitutions, ether macro-cosmic or micro-cosmic. In the cosmic, in addition to their special powers, there are also several other powers of marking the units of time, manipulated and managed by the Adithyas, soon after the Sun or Surya makes his presence over them after dawn. Thus it is evident that Agni, Ushas and Aswins gradually enter into their

chariot and ride forth in it, out of the heart of Night, into the awakening rays of the sun after the dawn of birth, precipitated by the stroke of Indra over Vrithra. But Mitra, Varuna and Aryama are the accompanying and serving powers of Agni in the night before dawn. With the rise of Surya, they are also the accompanying powers of the sun, the eye of Mitra, Varuna and Agni चक्षुर्मित्रस्य वरुणस्याग्नेः । Pusha and Bhaga join their company later on, and they all become the hordes of Adithyas. They are further joined and assisted by Vayus, Maruths along with the Manu i.e., the powerful motives and motor powers, Rudras, to carry on the full and martial operations in the furtherance and defence of the constitutions of Yajna. The Aswins continue to keep the Company of Devas althrough life till night-fall again, in the chariot managed by their drive. They therefore receive offerings and invocations along with Indra at dawn.

The order of operations of the different Devas gradually forming into a community, is noted in Sukta 66 of the seventh Mandala, and the next Sukta describes the march of the chariot of Devas with the driving power and assistance of the Aswins. Mitra and Varuna maintain the order of Devas as the parents of all other Devas, for they are the life of light. वा धारयन्त देवाः सुदसा नक्षपितरा असुरांश्च । They protect extention and project the developments of the body and the mind as also the flow of the circulating waters of life. वा नः स्तिषा तनूपा साध यद् विद्यः । With the rise of the sun, Mitra, Varuna and Aryama become firmer powers, and impel Savitha, the creator, and Bhaga-the Ommipotent. यदद्य सूर उदितेः सागामित्रो अर्यमा । सुवाति सविता भुमः । The Adithyas are many, and they have many penetrating and straight looking eyes, and burnings tongues. They maintain and control the

three regions with all their illumining powers, stretched and spread in many directions. बहवः सूर चक्षुःसि जिह्वा श्रुतव्यः वीणि ये समुद्दिधमनि धीतिमिदिधनी परि भूतिभिः । With their lights, they manage and maintain the measures of time—the year, the month, the day and the night—and thus they uphold the great glory of the Yajna of light. दिवे द्युः शरदं मास माद अह्यं ज्ञाह्यम् । Varuna, Mitra and Aryama themselves uphold and permeate everything as powerful sovereigns. अनाप्ये वरुणो मित्रो अर्यमा क्षवं राजान आशत । “ Oh Varuna, Mitra and Arvama, since you carry on everything as the powerful horses of light of the chariot of truth, this song is designed for you at the rise of the sun. तद् वो अस्य मनामे सूक्तैः सूर उदिते । यदोहते वरुणो मित्रो अर्यमा यूय मृतस्यरेह्यः । You are the true ones born of light and increasers of light and powerful haters of untruth. Under the influence of your grace and pleasure, may we reside in the best dwellings and grow great. ऋतावना ऋतवाता ऋताकृषो घोरसो अतुतविषः तेषां दः सुम्ने सुष्ठदिष्ट मे नरः स्याम येच सूरयः । The phenomena and powers of light are thus closely studied and made to subserve as the vehicles of truth by their straight paths, straight movements and bright illuminations of deep searching knowledge. If Agni is the seer in the darkness of night, Surya is said to be the awakening eye of the luminory of day. The eye of the divine assortment rose bright. May we look at him for a century and live for a hundred years. तव चक्षुर्दोहते शुक्र मुचरतु पत्येम शरद अतम् जीवेम शरद अतम् ।

Before dawn, the Aswins appear among the group of Devas and take them in their chariot and they are delivered into birth and light at the stroke of Indra over Vrithra at dawn, all at once, particularly the special group of the Waters, Agni, Ushas, Surya and the Aswins. The Aswins are therefore invoked to lead the chariot of the Devas that awaits their coming. The

Agni is fed by fuel to shine for us and he is seen in the darkness of night. Even while being born, dawn, the daughter of Heaven, is seen opening her eyes gently in the east. अशोच्यग्निः समिधानो अस्मे उपो अहतर्न तमसविदन्ताः । अचेति केतु रूपसः पुरस्ताद्युये दिवो दुहितर्जयमानः । The Aswins enter and infuse energy into every one with their illuminating powers दिक्वा अविष्टं वाजं शचीभिः They enter into our wills and bring for us their creative essence. May we obtain their divine and powerful force into our frames and transmit it into our offspring. आयुष्टं भीष्मिना न आसु प्रजा ऋतो अहयं नो अस्तु आवां तोके तनये सुनुजानाः सुरत्वासो देववीति गमेम । There is this sweet treasure in us kept by their previous affinities in us. Let the Aswins come and enjoy their food in the human beings with minds untainted by disdain. येषस्य वां पूर्णस्त्विव सरस्ये निधिर्हितो माधौ रातो अस्मि । अहेळता मनसा यात सर्वागश्नन्ता इभ्यं मानुषीषु हिंसु । In one combined expedition the good ones go over, round the seven streams in their car. एकस्मिन् योगे मुरणा समाने परि वां सप्त स्रवतो रथोगा । The Aswins bring the chariot in the dusk before dawn and into their car, enter Agni and Ushas, and they all go forth from behind the womb of darkness into the grey dawn, when the sun also rises pouring forth the showers of his rays of light.

In the presence of the rising sun and his increasing heat, the Aswins enter into the five regions of their activity. विवेदुच्छन्त्यश्विना उपासः प्रवां ब्रह्माणि कारतो । भरन्ते । ऊर्ध्वं भावुं सविता देवो अश्रेत् वृहदग्निः समिधा जरन्ते । वा पश्यता नास्तया पुरस्ता दश्विना यात मुदरा हुदक्तात् । वा विश्वतः पांच जन्वेन राया । The trifold machine makes its appearance on the road to the five regions. It goes on increasing, managed by the Aswins on any road, and in it one may go happily and safely. स पप्रधानो अभि पञ्चभूमा जिह्वपुरो मनसा यातु युक्तः । विशो येनगच्छथो देवयन्तीः कुवा चित् याम ब्रह्मिना दधानाः । In the meanwhile the sun rises higher and brighter from dawn into further brightness and warmth i. e., from Ushas into Vyushas. In the presence of the

warming rays of the sun, the twins of the Aswins, and of Mitra and Varuna, are more lifeful. They grow more energetic and carry on more functions at a greater pace.

Till the dawn, the Mitra-Varunas alone are active and were under the influence of Agni in the darkness of the night in the waters of life. But after dawn and in the presence of the rays of light and under the influence of the urge of the deep penetrating warmth, not only the Aswins but also Mitra and Varuna become more active, and work out more functions of greater importance. The great light has come up as Surya, and there is the birth of all kinds of creatures. He has appeared by day, and with his brilliance, he has been carrying on all his good activities. उत्सृज्यो बृहदविष्णु श्रेत पुद दिश्व जनिम मानुषाणां । समुदिवा ददशे रोचमानः कृत्वा कृतः सुकृतः कर्तृभिर्भूतः ।
The sun has come up along his path over every city of dwellings, driving his horses at the singing of the hymns. Let us face and address Mitra, Varuna, Aryama and Agni, the true ones. ससूर्यं प्रतिपुरो न उदा एनिः स्तोमेभि रेतशेमिरेवः । प्रनो मित्राय वरुणाय बोधेऽनागसो अर्दम्पे अग्रदेव । May the true ones Mithra, Varuna and Agni make us firm and steady, preparing the path for us with directions on the journey. वि नः मदले शुरुषो रदन्तु ऋतावानो वरुणो अग्निः । May they lead us away from the path of distress. विश्वानि दुर्गा पितृते तिरोनः । May all our paths be safe and may they ever protect our well-being. सुगानो विश्वासु पथानि सन्तु यूयं पातस्वस्ति सदानः ।

The omnipotent seer of all, moves up as the common sun to all, and he is the eye of Mithra and Varuna. With his protecting shield of light, he veils darkness. He, the deliverer of men, moves up into the ocean of light, and as the banner of the creator, he

moves around the common circle, being drawn by yoked horses. The brilliant one in the lap of dawn comes pleased with hymns, and all people are really manifestations, born of Surya. Working with his energies, people achieve their objects. उदेति समागो विश्वचलाः साधारणः सूर्यो मानुषाणाम् । चक्षुर्मिगस्य इरणस्य देहश्चर्मवा यः समदिव्यकु तर्मासि । उदेति प्रसवीता जनानां महान् केतु रणवः सूर्यस्य । समानं चक्रं पर्यावृत्सन् गघेतसो वहति धूमं युक्तः । विभ्राजमान उपसा मुपस्थाद् रेभेदेत्यनुक मयमानः । नूनं जनः सूर्येण प्रसूता प्रायन्त यानि कुलवज्र पांसि । The Aswins are therefore more active after the dawn of life and increase their activities as the rays of the rising sun are progressively stimulative of life with their increasing heat and light. Sukta 70 of the seventh Mandala begins with defining the Aswins' sphere of activities as all-embracing; विश्वदारा and notices their influence over the whole of the extensive universe. They got a secure seat on the plumpy back of an ever moving horse of power. अधोन वाजी शुन पृष्ठो अस्या दामत सेदधुः वृद्धसेन योनि । The horses feed even the mind and determination, with benevolent heat in the great tub of the brain of man or of the universe. Being yoked to life as companions, the horses carry on life over oceans and rivers. Whether in the heavenly rivers, plants or in men, the Aswins manage them from the top of the mountain and convey food to the offerer. सिपक्तिसा र्वा मुमति श्वनिष्ठस्तापि घर्मो मनुषो दुरोणे । येषां समुद्रान् तरितः पिपत्यैतग्वा चिन्नसु युवानः । यानि स्थानान्य शिना दधाते दिवो यद्दीप्शोवधीषु दिक्षु । नि पर्येतस्य सूर्यनि मदन्तेषम् जनाय दक्षुषेहन्ता । May the Gods be delighted in plants and waters and enjoy with the seers carrying gifts for us as before and proclaiming their companionships. (a)

The Aswins therefore have a wide range of activity over the universe and also over the constitutions of men and of all beings. Themselves being pranas, they remain active in the functions of the sympathetic system of nerves. They also begin to carry on the

work of circulation, and of digestion. They carry on the activities of the understanding mind and the steady will, along with those of the sense organs or seers. After the birth of Agni from the bosom of night, at the dawn of life, into the increasing influence of the awakening sun, the activities of pranas are increased. While residing in the womb of the waters in the night, Mitra and Varuna are active in limited spheres. It is only just before dawn that the Aswins make their car ready to take out Agni and Ushas in it. The sun shines over them and evolves greater activity from the Aswins as well as from Mitra and Varuna. The Aswins begin to move first as Pranas in the region of the nose as breath, the exhaling and inhaling twins, managed by the nerve pulsations of the vagus twins. They therefore gradually take over the functions of digestion, of assimilation of food, of the circulation of blood, of the pulsations of sense organs, and the strides of mental conceptions. After the fire of life emerges, from the embryonic existence, into the dawn of birth, the life path of the being is thus furthered and managed with the aid of the awakening rays of the Sun, under the cosmic leadership of Surya.

Thus individual existence is started by Agni in the embryo of the waters of existence and is brought into the world at dawn, into the help of the cosmic sun, after the release of the powerful waters effected by Indra just before individual birth. When full physical development is over, it is Agni and Indra or Indra-Agni that are found to be the great bestowing Gods. But before that, the sun and other gods have yet to fulfil their functions towards the development of the individual in the world. Vayus and Maruths contribute to the development of impulses and funct-

ions of the nerves, sensory and motor, as Manu and Rudra help the development of conscious activities of anger and fight, egoistic or emotional. Pusha protects along the path of the journey of life, and Bhaga rears the strength and wealth of knowledge into the fullness of individuality. The Savana of midday thus is arrived at for the fully grown Indra of mid-life. The regions of Varuna and Yama are then crossed by the sun as Sunassepha and Satyawat. Later Savitha becomes the parent and begets offspring and gives them the knowledge and responsibilities of parenthood. Brihaspathi and Soma then play their parts. Extension of ripe wisdom is marked by the songs of bliss of Vena and Suparna. Thus the Devas occupy their respective places and play their parts in evolving the play of life along the paths both of physical developments and mental extensions of human beings. Ultimately, the all-enveloping activity of Brihaspathi begins the progress of the psychological processes into fully developed stages of the individual consciousness, just when the unconscious individual begins to develop physically in the very first stage of existence of emerging and extending out of the Pinda of the embryo or of the Anda of Daksha and Aditi. In this way every Deva gets his place, gains a hymn for invocation and an offering of Havis, after which he develops strength to play his part in the Yajna of life,

The twin Aswins, the good Pranas of Ushas, have absolutely no active part in the dark path of Agni in the night, and are fully active in the bright path of Surya in the day. They work imperceptibly in the night and perceptibly in the day in the continuous play of life. We therefore invoke them at the end of night and the beginning of day with all our enthusiasm

for the munificence of their wealth, of horses and cows, of the motor activity of nerve centres and plexuses, and of the secretions of glands into the streams of the waters of life. The Aswins are therefore called the life breath of Ushas. अपस्वसु रषसो न मिजहोते रिणक्ति कृष्णी ररुषाव पन्थाम् । अश्वामघा गो मघा र्वा हुवेम दिवानक्तं शुमस्म द्युयोत । The Pranas of the foetus are not defined until the Pranas prepare paths, and channels of the constitution are completed before birth. The autonomic tracts of nerves are completed before birth, and the breathing begins just after birth and starts the reflex movements and sympathetic activities, managed by the vagus twins, responsible for all vital processes as the horses of Aswins. The completed constitution at birth is the chariot of the Aswins and the twin horses are the two vagus nerves, the activities of the twins are of those of the twin sets of sense organs. Their Pranas or life impulses are the two processes of life breath, of inspiration and expiration which begin at birth, the dawn, from the imperceptible operations of Mitra, Varuna; and their leader the Fire or Agni in the dark night of the embryonic stage, comes into life in the world after birth as the sun, the son of day, and enters into the path of the light of life. The respiration process begins at birth increasing its operations as developments proceed under the spur of Agni from within and of the rays of Surya from without. Thus night and day are the alternating periods of life through the paths of darkness and of light. Life in the one leads to and prepares for life in the other stage of existence, thus for ever refreshing the process of life and creation, of the eternal journey of activity through the two alternately repeating paths, dark and bright. शुक्लकृष्णे गती येने जगत् आस्तीमते । The Aswins are therefore welcomed

in their car to bless the mortals at their birth, to fight for assimilation and to have the sweet growth of development. "Oh, Aswinau, you may come in your car to bless the mortal, to fight the impeding indigestion and protect the growth of the sweet sustenance of metabolism and the manufacture of sugar for us". उपगच्छ दाक्षिणे मर्त्यांश्च रथेन वामश्विना वहन्ता । युयुत मरुमदनिराममीवां दिवानकं तप्तीषां नरः । You can move your car into the approaching bright light and keep it going powerfully for bliss into greater light. आवां रथमवमसा व्युष्टौ सुम्नाय वृषणो दत्तवन्तु । Let your swift and progressive horses drink fully and carry back to youth all those who have decayed and are caught by age and degeneracy. युवं च्यवानं जरतोऽमुमुक्तं निषेदुव कदम्बु राशुमथ ।

Under the influence of the rising rays of the sun, even Mitra and Varuna become more active. They are the first parents of creation, of Brahmanda, working on from the bosom of Night in the womb of the waters. The sun is the eye of Mitra, Varuna and Aryama, and in fact of all Adithyas. Therefore Mitra and Varuna work up greater phenomena into tangible manifestations, at every sun-rise. We therefore invoke with hymns Mitra and Varuna of pure activity whose spiritual and celestial essence is of the first-rate and undying, extending into the march of the offspring of every form of life. प्रतिवां सूर उदिते सक्तेर्मित्रं दुषे दक्षं पूतं दक्षं यथी रसुर्यमक्षितं ज्येष्ठं विश्वस्य वामन्नाक्षिता जितम् । They are the life of Devas and are great masters. They will be creating our regions and energising them. Oh, Mitra and Varuna, we enjoy your company wherever light and day are working on. तादि देवानं असुरा तादयां ताजः क्षितीं करत मूर्जयन्तीः । अश्याम मित्राक्षणा इवेवां यज्ञाच पीबयन्त यज्ञि । They are great forces pushing on into the borders of untruth and are formidable foes of mortality. May we cross our difficulties along the

true path, as we cross the oceans in their ships. ता भूरिपाशा वनृतस्य सेवु दुरत्येव रिपवो मर्ताय । ऋतस्य मित्रा वरुणा पथा वां अपो न नावा दुरिता तरेम । Let Mitra, Varuna and Aryama lead our food and speech along true paths. इळां नो मित्रा वरुणो देवो अर्यः प्रसाधिष्टेभिः पथिभिर्मन्यन्तु । Let the great pit (of space) and the superior light, made intently and kept active, be sprinkled with Nectar by Mitra and Varuna, for they are the monarchs, the brilliant ones of great regions and they maintain them, fully satisfied. योवां गतं मनसा तक्षदुत मूर्धा धीति पुनवद् धारयन्त । उक्षेधां मित्रा वरुणा धृतेन ता राजाना सुक्षिति प्वर्येधाम् । Oh ! Mitra and Varuna ! the Sun, your eye and face, comes up extending himself over world. They know the zeal of Agni in the mortals. उदुकां चक्षुर्वरुण सुप्रीतं देवो रेति सूर्यस्तन्वान् अधिवे विश्वानि भुवनानि चप्ते समन्तु मर्तो प्वाचिकेत । They are the great and ancient ones of the earth and heaven and keep up the battle of life in plants and men, and maintain them with growth. They incessantly guard development and growth. श्रोमित्रा वरुणो पृथिव्याः प्रदिव ऋषा बृहतः सुदान् । स्पशो दधावे ओषधीषु क्षिप्रु ऋधम्यतो अनिमिषं रक्षमाणः । Here glides the sun in front of the earth. You are powerful seers and protectors of the world, mobile and immobile. You look straight into men and find their sins. एषस्य मित्रा वरुणा नृचक्षा उमे उदेति सूर्यो अभिज्यम् । दिदस्य स्थातुः जगतश्च गोपा ऋजु मर्तेषु वृजना च पदवन् । Highly sweet are your foods as long as the sun is high in the brilliant (white) ocean, for, the Adithyas, Mitra and Varuna are there, and there they joyfully carve their way. उद्वां पृक्षाशो मधुमन्तो अस्थु रासूर्यो अरुहच्छुक मर्गः । यस्मा आदित्या अश्वनो रदन्ति मित्रो अर्यमा वरुणोहि सन्ति । Mitra, Varuna and Aryama know the vast (untruth) darkness. Uninjured, these sons of Adithi increase their powers in the tub of light. इमे चेत्तारो अमृतस्य मूर्धमिहो अर्यमा वरुणोहि सन्ति । इमे ऋतस्य वाक्नुः दुरोणे शग्मासः पुत्रा अदिते रषावा । They are unrivalled. With their intelligence they teach even ignorant ones. They lead into

the right path even the wise and the active, if they experience sin unawares.

Mitra and Varuna are the most powerful among the Adithyas with intensive influence over the extensive ranges of the spheres of their activities. They influence the genesis, development, and functioning of Adithi and then of Adithyas, to which group they too belong, and they are the most influential powers over all the spheres of existence. As Adithyas, they create, develop and maintain all individual constitutions and their constituent materials. They are the associates of Agni in the original waters, in the Night, in the Earth at Dawn, midday and evening. They influence the march of waters, clouds, the formation and growth of the embryo, and the cells of animal constitutions and of plants. With the help of the sun's dawn and the growing intensity of his rays, they assist the development and building up of the sweet content of plant and animal growth. In the mental sphere they not only lead the feelings, thoughts and desires but also the genesis of sound, speech, song, music and melody even of musings. Their existence is of light, the all-permeating power influencing the impulse and flow of the particles of earth, water, heat, air, light, sound, life, thought, will and consciousness. In the inorganic world they influence the development of physical objects such as the dead stone, earth, wood, air, water etc. They are therefore universal powers operating alike from the centre to the circumference of all existence, ranging from the birth, growth and functioning of cells, tissues and organs and work out the activities of the physical, sensory, motor and mental regions of the entire human constitution and of all micro-cosmic beings as also of the being of the macro.

cosm. The workings of the mind, speech and of the physiological as also of voluntary physical work, are under the influence of Mitra and Varuna. They have their share in the eternal activities of the original waters of existence even in the developments of the embryonic Anda, in the activities of Agni in the night, before the birth of Dawn. Even among Adithyas they have distinct existence as twins, Mitra and Varuna, and also as the trio of Mitra, Varuna and Aryama. They are more active under the influence of the awakening and provoking rays of the rising and increasing Sun, and under his ascent, through the journeying stages from Dosha into Usha, Vyusha and Pusha, as also under the full blown powers of Bhaga.

Especially at midday the rays of Mitra and Varuna coincide with those of the Sun when they shine most powerful over all the world and even help maintaining the strange chariot of the Sun in the highest pinnacle of the firmament by coincidence. कतेन दिशे भुवनं दिराजवः सूर्यमाप्तो दिवि चित्रं रथः । But they accompany the sun and can also compete with the Sun and cover his rays with powerful clouds and make them shower their blessings over the world. माया वम मिवाक्षणा दिविभिता सूर्यो ज्योतिश्चरति चित्रमायुधे । तमभेग कृत्वा गृह्यो दिवि पर्वन्व द्रप्ता मधुमन्त ईरते ।

When the steeds of the Sun are (Momentarily) relieved at the Midday, the splendour of the sun is truly unveiled, being added to the splendours of Mitra and Varuna. कतेन कतमगिहितं ह्य वा सूर्यस्य यत्र हिमुच्यन्ति अक्षरम् । A thousand lights of Devas gather together into one, and the brightest form of Devas is seen. दशशता सहस्रानि सन्तेकं देवानां श्रेष्ठं इषुषा मपद्यः । Their main power of growth is active and they maintain the earth and heaven with their light. दिशो पितृवः अपारयतं पृथिवीं सुत वा मित्र राजाना इरुणा महोभिः ।

They assist the growth of plants, create showers and increase light. वधेयत गोपथीः अग्रष्टिं सृजत । The golden pillar of the Sun is born in the showers of dawn. Let the great pillar be ascended by Mitra and Varuna and from there let them see both Adithi and Dithi, the undivided and the divided. हिरण्य रूप सुषतो व्युष्टौ स्वस्थौ सुदिता स्वस्थ आरोहयो वरुण मित्र गर्तमुत चक्षाये अदिदि दितिच ।

The twins, Mitra and Varun, in fact the whole community of Devas function in the constitution of creatures and carry on the processes of their lives, gradually evolving into greater and greater accord and harmony in those beings, making them sweeter and sweeter in their organisms to contribute to the sweetness their, thoughts, and looks, urging the sweetness and beauty of existence and making its essence to project into the offspring of their children and grand-children of their second and third generations, to make the generations go on endlessly progressing in order to impart their might into the generations of continuous existence into the infinite eternity of Time. They play their part to contribute more and more to the sweetness of the beauty and harmony of the whole of existence including the offspring of the Yajamana, his retinue of men, animals, trees, fields, waters, air and sky, which also quicken with their warmth and light, the extensive being of knowledge or Brahma to be amply conveyed into the greatest word, language and literature of the highest poetry, music and song. (Rk., Yajus and Soma) of the self-aware Pranas which pulsate through the life breath of the whole of Divine creation, slowly to be realised by individuals into their voluntary cooperation and effort with the coordinated process of the divine and cosmic Yajna.

Knowledge or Brahma is thus said to develop and express into the varied forms of the essence of organic matter, vital, mental, psychic, and astral. The greatest aim of individuals, society or State is said to be directed for the development, protection, survival and revival of knowledge or Brahma as Veda, and also as Brahma, the Brain, as also the essential seed of human existence namely the spermatozoa by awakening proper life and conduct and protecting it in individual constitutions of all the ranks and ranges of human beings.

In a similar way the twin Aswins are also responsible for the functioning of the human life with its Pranas in the physical, vital and mental spheres. The two sets of twins work out the structure and texture of the individual constitutions and carry on all their functions even of production and reproduction. They therefore, not only enter into and take part in the production and repair of the tissues and organs of their bodies, feelings, thoughts and tides of the mind with their corrections and readjustments in individual lives, but also in the functions of Pitrus who reproduce their forms in the off-spring and also shape their thoughts and ideas into the sweetest language of the seers and Devas.

May the Aswins enter the minds of us and may we have the proud essence of reproduction. May we achieve the highest divine pleasure of being jems in our persons and in our children अदिष्टे श्रीशक्तिना न आसु प्रजावद्वरेतो अहये नो अस्तु आवां तौके तनये तुतु जाताः सुरलासो देवहोति गमेम। May the bestowers be generous and move with unstinted liberality. May they, of friendly, good and true acts, grant us the gift of possession of horses and cows. असुभताहि

मघदशो हि भूतं यो राया मघदेयं जुनन्ति । प्र ये बंधुं सन्तताभिः तिरन्ते मध्या पृथमनयन्तो
 अश्वामघानी । May you ever protect us with wellbeing and
 may you hear my song of invocation. May you move
 in the paths of light and speech, and grant us gems of
 the songs of the wise. नू मे हव माश्रयुते युवानो यासिष्टं वर्तिरग्निना विराष्टु
 धत्तं रत्नानि जरतं च सूरिन् यूयं पात स्वस्तिमि सादानः । The youthful
 daughter of the Sun has openly coveted the wealth of
 your splendour, since you saved her with your rays of
 light and restored her youth when she was besieged
 with kisses by a group of companions: युवोह धियं परि सोषा
 वृणीत स्रो दुहिता परि तं कमायां यदेव्यन्त मवधः शनोभिः परिधिं सं मोमना वां द्योगात् ।

Pusha and Bhaga are two other important Devas. Pusha is the guardian of all the directions and paths, and Bhaga is the guardian of the regions and the focus of all the rays of light. Pusha keeps watch over the traveller and leads him into the right direction. When any one strays away from the right path, he leads him into the proper path as a master directs his cattle. Pusha knows all directions. Let him lead us safely. पूषेमा आशा अनुवेद सर्वाह स कस्मौ भगवतमेव नेषतु । You are on the watch for the deceiver and the sinner on the highways. त्वं तस्य द्रयादिनोऽपराधस्य वस्यचित् । Pusha is the relative of all between Earth and Heaven. पूषा बन्धुर्दिव आपुथिभ्या । Bhaga is the keeper and controller of the regions. He is the most illuminated and so possesses the name of Bhaga or splendour. He is also known as Bhagavan, the possessor of splendour भग एव भगवो अस्तु देवा स्तेन दयं भगवन्तः स्वाम् । With his aid may we, and the Devas also become the possessors of Bhaga. All rays of light, and forces of feelings, thoughts and emotions, meet in Bhaga and he holds the key of control over all.

The Maruths, Vayus and Manyu belong to the group of Rudras. They are the forces of might, vigour

and courage, and they assist Agni and Indra. They are therefore named as इन्द्र सखाः friends of Indra. They are noted for their vigorous operations in all directions and are also named as quick goers in their journey or रघु स्यदः Raghu Syadas. They are really, the motor powers, working in the various spheres of the cosmic being and the microcosmic beings, from the regions of Pitrus or genes to the regions of Brihaspathy's utterances, or speech centres in the brain. भुरिचक्र मरुतः पिवियं प्युक्थानि यानि इः शस्यन्ते पुराणि । The Maruths break open and make breeches (in the enemy's ranks) with the vigour of their movements as the Vasus of whirlwinds. May they destroy darkness and give us children and offsprings in the world. इमे रघ्राचन्द्र मरुतो जुनन्ति भूमिधि यथा वसवोजुनन्ति अपवाधध्वं वृषणस्तर्मांसि धत्तं दिशं तनयं लोकं मरुते । The Maruths are the powers of the great regions of men and even of plants. May they, the hordes of Rudra become our protectors in our battle of life. ये यद्गन्तं मन्युभिर्जनासः सुरा यद्दीप्योपधीषु विशुः । अध सान्ते मरुतो रुद्रियास स्वतारो भूत वृत्तना स्वयः । They move vigorously through the great space between the two vaults of Rodasees, and shake them with their power. They are therefore called Rudras or the fearful ones. ये रेजयन्ति रोदसीचिदुर्ता पिन्दान्व्युत्सं यदयामु रुद्राः । None can vie with them in the glorious display of their brilliant arms and forms. नै ताददन्ते मरुतो यधेर्मे प्राजन्ते एकमयी राधुधेःस्तनूभिः । They work in the minds of men. They can understand the Udgata of the chanter, and lead the mind of the Yajamana. निचेता रो हि मरुतो गृणन्तं प्रणीतारो यजमानस्य मनसि । There is one important distinction between Maruths and Vayus. The former move in the high luminous spheres, while the Vayus traverse the intervening sphere of the middle regions. दिवायान्ति मरुतः दातो अन्तरिक्षेण याति । In the human frames, Maruths work in the sensory-motor and ideo-motor paths, while the Vayus mostly work in the thoracic and lower

regions as motor powers of the centres of the reflex and autonomic systems of nerves.

Manyu is another power that belongs to the group of Rudras i.e., the fierce ones. Manyu is anger and it is partly impulsive in working, and partly cognitive. Manyu is the force of feeling, thought and emotion. As a forceful psychological power, its best manifestation is courage, and it is an essential factor for the success of individual existences and aims, and also to subserve cosmic purposes. Manyu must needs exist first as a force though it must be subdued and controlled later on for the proper discipline to work out wisdom's activity. Manyu has powerful weapons वज्रसायकः along with his daring and push सहोवः।

Manyu is a Deva and a Hota or invoker. He is in Indra, Varuna and Agni. मन्दुरिन्द्रो मन्दुरेव आमु देवो मन्दुहोता वरुणो ज्ञात वेदाः। Manyu is praised by men as he is a power working in the human beings. He fights as Vrithra and many other powerful enemies, अग्निवः इव दस्युः। May he protect us with his thoughts and courage. मनुं विश ईक्षते मानुषो वा इ पाहिषो मन्यो तपसा सजोषतः। Manyu is not mere rage but he is courage of discrimination, the complex of thought and emotion, transforming into ideal enthusiasm. Manyu rides joyfully along with the Maruts, the fighting forces, driving on in their chariots त्वया मन्यो सरथ मारुतन्तो इदमेवायामो वृषिता मरुत्वः। Manyu is therefore our commander like the brilliant Agni of Wisdom in fighting our enemies- अग्निरिव मन्यो विपितः सहस्रः। He is the one in the many Devas and praised by all, and he disciplines every man in fighting the battle of life. एको बहुनामासि मन्यं वीक्षित विशदश दिवये संविशाधि। Even Brihaspathy arouses Manyu if his knowledge is interfered with and therein lies his greatness. अवादिष सप्तनो मन्युमीरयसि वृहस्पते महितते महित्वनम्।

The Ribhus, as already noted, are the engineers of all the Devas and also of Indra. They prepared the car for the Aswins to drive in, the drinking vessel of Some or Chamsa, first as one and then into four, the horses for the riding of Indra, and the cow of speech for Brihaspathi. They also made the Pitrus young again and again. पुनर्वै बहूः पितरा युवाना । They are themselves the descendents of Angirasas or Pranas. Vaja, Ribhu and Vibhava are all powerful as the brilliant powers of Adityas working for the protection of the earth all the year round through seasons and months for the regeneration of Yajna, the year. ते वाजो विश्वा कमुनिन्द्र वन्तो मधुसरो नोऽदन्तु बह्वे । ते संदत्सु सुमवो गामरक्षन् वत्सवत्सं कम्भवो वा अपिषन् । वत्सेदत्समभरन् भासो अस्यास्तामि शमीमि रसुतल मायुः । Working thus incessantly all through the twelve months of the year, the Ribhus sleep, enjoying rest as guests, during the last twelve days of the year. द्वादश यं यदयोवास्वाऽतिथि रणन् कम्भः ससन्त । Having prepared the regions well, they lead the streams down from the high arch of the firmament for vegetation into the fields, below सुक्षेप्ता कृण्वन्तवन्त मिन्धन् वन्वा विष्ठीपथो निम्न मातः । Though the Ribhus generally work for all the Devas, they have specific duties. Ribhu specially works for Indra to shine, Vibhava or दिम्भ for Varuna to create, and Vaja for the power of all the Devas i. e., Viswe Devas. वाजो देवानामभहत् सुकमेन्द्रस्य कभुजा इदणस्य ।

Indra is thus the ruler of the whole universe and he shines brilliant with his great splendour महान् महोमिःशर्चोमिः । He wields power in all directions and he has command over all kinds of beings. If Agni leads the host of Devas, Indra commands them. He is the life of Devas दिशद्युः सन्तर्देहान् and his form extends from the lowest to the highest regions. In him are constituted the Viswe Devas or all the Devas. The Aswins are functioning

in his vital constitution, as the Ribhus are operating in the high spheres of his mind as voluntary powers. Indra therefore rules over all regions and beings, and all the Devas work within and around him, in and about his vast person.

Indra fights enemies and bestows blessings on all. He fights the darkness of Vrihtra and sends forth on to the world, the showers of light, drink and food. Indra's form extends from the celestial sphere to the terrestrial. His frame is definite but is moving amidst the streams of the particles of the seven regions. His form is half exhibit and half hidden, in and through the seven streams. Like Varuna and Agni, Indra has his birth and being in the waters. *यामु ज्ञातः कस्यपो वासिन्द्रः अग्नि या वनं दधिरे दिरूपाः ।* Since he moves in the waters like Agni and other Devas, they are all called the undifferentiated or the unfooted ones, though they are swift footed. *अपादिन्त्री अपादग्निः ।*

Indra is really known by his brightest glories and dealt with in terms of the tawny form and the many splendours of the sun *हरित्वा सूर्यस्य श्रेष्ठै रूपै स्तान् सूर्यायस्व ।* Indra sustains most powerfully the bright spheres on high, *इद्रेण रोचना दिवो दृष्टानि वृद्धितानि ।* He extends throughout the space of the three regions created for him by Vishnu and also the spaces controlled by Maruts in the mortal frames *यदा विष्णो रोजसा वाक्पाते दिवे दिवे यदा मास्ती दिश स्तुस्वमिद्रेमिरे ।* It is Indra that kills Vritra who retards the descent of the streams, in order to help Ushas, Agni, and the Sun, to rise along with the Aswins in the same chariot at dawn. *यदा वृत्रं नदी वृत्रं शक्सा इज्जिन्नदधीः । यदासूर्यं समु दिवि वृत्रं ज्योति रवारयः ।* Indra is therefore said to be the master and controller of men. *पतिर्यमुच्यते कृष्दीनामेक इन्द्रो ।* The cows of Indra come out from the Angirases in the cave and

reveal themselves. उद्गा अज दनिरोम्य आविष्कृत्यन् गृहामती अर्वाचं तुमुदे कर्त्त ।
 Oh, Indra, you rear the Sthoma and the Uktha. You
 also protect the player of the Sthoma-singing- स्वंहि स्तोम
 वर्धनः । Oh, Indra, you are sweeter than the sweet. You
 sweetly create the sweet ecstasy and face your fights
 sweetly. So saying the wise ones enjoy your courage
 while you win your battles courageously. स्वदोः स्वादीवः
 स्वादुना संसृजा समदः सुमधु मधुनाऽभियोधीः इति विदि ता धना जयन्तं मदेमदे अनुमदन्ति
 विप्राः ।

Strictly speaking there is only one community of uniform powers or Viswa Devas in the waters. But the fundamental unity of them all is one basic power called Viswa Karma whose operations are general, uniform, and impersonal and always in unision with the totality of existence as the integral state of the unity of the Devas. विश्वतश्च क्षुरत वक्षतो मुखो विश्वतो बाहुरत विश्वत स्कृत ।
 While emerging into manifestation he is one undifferentiated unity of homogeneity. He is the one who unites all in him, who feels and sees all the regions in himself, and works all the work. He is Viawa Rupa or the form of all, and works the works of all i.e., Viswa Karma. He is the first parent of all of us पिता नः who comes into being and enters into all the Devas that later emerge into distinct forms and functions. He is the all-seeing and all-working one who creates all and holds them hidden in his composite and active consciousness and knowledge. यतो भूमौ जनयन् विश्वकर्मा त्रिय-
 मोणोन्महिना दिक्षुक्षताः । All about him, he has many eyes, many mouths, many feet and many arms, to see, to eat, to move, to extend help and to work. He is therefore called Viswa-Karma. Let the wise thinkers question and find out in their minds what it is that holds in it all regions and beings, and yet excels and transcends them all. मनोविणो मानसा वृच्छन्नेदु तद्वदप्यतिष्ठद् भुवनानि धारयन् । Let

the wise be trained and disciplined as companions of Him who grows with food, and feeds the earth and Heaven शिवा सखिभ्यो हविषा वृषानः स्वये यजस्वदृषिर्वीमुतपाम् । He is the one, above and beyond the seven seas. सप्तर्षीन्पर एनमाहुः and he is our father, creator and ordainer, and he knows the regions of all the world यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि दिवा । He holds the Names of all the Devas in his one name as Viswakarma. He holds in him the Samprasna, the one question that contains all questions. The one problem of all problems of the worlds is held in his grip even in name. यो देवानां नामधा एक एव ते संप्रश्नं भुक्ता सन्त्यन्या । That which was conceived at first in the waters contains all the Devas and had been held first in his heart. The round undifferentiated embryo of all is one in which all the world remains. तस्मिद् गर्भे ऋषेः द्युः श्वो यत्र देवाः समस्यजन्ति दिद्वे । He who understands the difference alone cannot understand the one unity that is at the heart of the unborn, the independent and the immortal one वाक्सा नामाद्वैकं सर्गि वासिन् दिशानि भुवनानि तत्सुः । नो विदोदथ इमा जवाना न्वधुष्माक सन्तरे बभूवुः । He who is one, undivided and undifferentiated, is full of eyes, mouths, hands and feet, full everywhere and all over, though he has not specially developed particular and local eyes, mouths, hands, and feet. He is the one Brahmanda of the macrocosm and the Pindanda or the embryo of individual forms. He is the all-perceiving Intelligence forming the Brahma or brain in individuals as the source of intelligence, and the protection of its progress is the aim of all beings, ranks and organisations, as pure and unpolluted by any of the vices of drink etc., in its pristine purity for the well being of mankind working through all social and political organisations which protect it at every moment and provide for the safety of the infinite future.

Viswa Karma represents the subtlest undivided state between the unmanifest, and manifest between the implicit and the explicit phases of existence of the universe, possessing all potentialities but not differentiated nor individualised. That state is homogeneous and exhibits every power in function by any and every portion of it. Viswa-Karma is an all powerful being in which every portion takes on the functions of every power and the Viswa-Karma always lives and moves in the original and potential waters.

The waters are plenipotent and are named Divine Waters or Divya Apaha. अमोघेदीः। They are ever moving and are constantly circulating through every quarter and around all parts together. येन्यनिदिशमानाः। They are therefore all-pervading and omnipresent, and they are also omnipotent. अप्सु अमृतं अप्सु मेघवं। They are immortal and ever purifying. They protect, correct and shield our bodies. आपः पृणीत मेघं वरुणं तन्मेमम। May they wash away whatever is bad in us. They start from the great oceans and flow towards the great oceans. समुद्र ज्योष्ठाः, समुद्रार्थाः। They purify in a hundred ways and are by nature delightful and pleasant शतपवित्राः स्वययामदन्ती and they are therefore the food of the Devas.

It is in the midst of these waters that Varuna, the king moves watchful of the truth and the untruth of the activities of men. यामां राजा वरुणो याति मये सत्यामृतं अवादेन्न जनानां। Not only Varuna but also Soma and in fact all the Devas have emerged from the waters. The all-powerful Agni is seated in those waters. वैश्वानरो यास्वग्निः प्रनिष्ठितः। The sun spreads his rays in these waters, and for them Indra cuts out a way and imparts to them the urge to flow on. यास्वस्यो रसिभि रततान याम्य इन्द्रो अरदद् गावु सविम्। May those oceans give us their wealth. ते सिन्धवो यतन।

Mighty Indra struck with his weapon Vajra for the release of those waters from their hindrance.

The waters therefore have the potentialities of rearing and feeding the Devas with their sweet ooze of Nectar. मधु श्रुतः They are the Divine waters of life, cosmic or microcosmic, generating, rearing and feeding in them Mitra, Varuna as well as all the Devas including the mighty ones of Agni, Indra, Yama and Soma with the supply of the milk of the heavenly cows. The cows are inherent in the waters and supply their yield for the being and becoming of the Devas and for their functioning. May those waters of milk flow well and may we sing the song delightfully to the mind, for the waters are the feeding mothers of Mitra and Varuna. प्रदेवत्रा वद्वाने गतुरेतयो अच्यमनो न प्रयुक्ताः। महीम् मित्रस्य वरुणस्य धामिम्। The wise pursuers of the path of Yajna worship Agni who shines bright in these waters without fuel. योऽग्निम् दीदय दधस्वन्तर्हि विप्रास ईलते। It is by these waters that Soma is delighted and satisfied as men do in company of their young and loving partners in life. यानि स्तोमो मोदते हर्षतेन कृत्याणांभिर्युवतिभिर्नमर्याः। For the same reason do young women bow before youths, for the brilliant waters shine well in the youths. एवेधूने बुद्धयो. समन्त यदीमुसन्नुद्धतो, रेत्यच्छ। Oh, you wise seer, worship and bend before these homogeneous waters which are creative and rearing all like universal mothers. ऋषे जनित्री भुवनस्य पत्नी रपोदन्द्रस्य सुवधः सयोनीः। May we be kept on to the path of divine worship for the wealth of light and delight. हिनोतनो अक्षरं देवयज्या हिनोत वधा सत्ये यनानां। May the udder, the unity of light and truth, assist us with their waters. Let the potent waters remain rich and sustain us safe, active and immortal. अतस्य योगे दिव्यश्च मूधः शब्दी बरोभूतनास्सम्य माधः। आपो रेवतीः क्षयथा हि दस्यः कतुच भद्रं विभृता सृष्टेन। Let the mothers, the waters make us clean with their kindness and purify us with their

tender affinities of friendliness. They, the divine ones, keep us united and intact and with their pure form wash off our impurities to make us bright with purity. आसे अस्मान् मातरः शुन्धन्तु पुन नो घृतपः पुनन्तु विश्वे हि रिपे प्रवहन्ति देवी रुद्रिदाम्यः शुचिरा पूत एमि । I imbibe into me the oozings which flow from the circulation of the one homogeneous source along the seven streams or floods. समान् सोनिमनु संवरन्त द्रव्यं जुहोम्यन् सप्त होत्राः । Whatever secretions flow, or whatever light is shed by them, all of them start from the source of the flood of intelligence. यस्ते द्रव्यः स्रन्वति गस्ते संशुर्वाहु च्युतो विषण्णया उपस्थान् ।

The cows which yield their milk from their seven udders in the seven regions of the seven floods of waters are the glands of the seven regions that contribute their showers into the oceans of the circulating waters of life in the human body. In the cosmic constitution they are showers of individuality, of movement, light, sound, colour, heat, water and dust from their corresponding planetary bodies throwing their showers of light. They are the streams of milk of the cows of Indra who keeps them safe and free from all danger along with his horses of motor, sensory and ideo-motor nerve impulses. May Indra control the cows and may Agni drive them near. इन्द्रेण निवचन्तु अग्निरेत उवाचतु । Let them come back to their homes to be replenished under their master. पुनरेन निवर्तता अस्मिन् पुन्धन्तु गोपती । Oh, Indra, give back our cows to us again that we might enjoy them with our lives. अहोय निकाय पुनर्देन्द्रमादिहि जीमामि भुनजामहे ।

The milk of the cows thus feeds all the gods, particularly Soma, Varuna, Indra and Agni. The Cows and Horses are fed by the Devas themselves in the original home of the waters, that contain the cows in

their undifferentiated and unindividualised homogeneous forms in company with Agni, the immanent power in the current of waters, which slowly gives rise to the individual Devas. This Agni is the one in whose (stomach) heart Indra resides and receives the crush of Soma. अयं सो अग्निः यस्मिन् सोममिन्द्रः सुतं दधे जठरेवाशानः । He is praised as the powerful horse with his thousands of potentialities sleeping dormant in him, and praised as the source of knowledge. ज्ञातवेदः सहस्रिणं राजमस्यं न मप्ति सप्तवान् । Oh! Agni your light is in the sky, earth, plants and waters. Thy light extends in the intervening space. All that brilliance is of the ocean of thy powerful, deep-seeing rays. इमे यन्ते दिविर्द्युः पृथिव्यां यदोषधिष्वं यजत्र । यो अन्तरिक्षमा-
ततन्व त्वेषम् स जानु रणको वृचदाः ।

This state of one immanent Agni residing undifferentiated in the original and ultimate waters represents Viswa Karma, the infinite potent, in the ever active waters even prior to the emergence of the entity of Vrithra, the dormant enemy, emerging in evolution or again merging in involution into the pure Viswa Karma. The Vrithra then exists concealed skillfully in the midst of the pure being of Viswa Karma, the being of All the Devas, as a strained ray of a stressed spark in the bosom of the infinite ocean of Light in the covert status of individualised Marichi, the parent ray of one of the Prajapathies or Patriarchs or like the disguised Swarbhanu among Devas and in their own form to escape detection. Vrithra can then be known only by the wisdom of the mind, since he appears unrecognised as the individuating ego of the Soul or as a cloud, hindering light or as an impediment in voice or drawback in speech, as a doubt in the mind, as the covering of the embryo, or in the form of the yet protecting wall of the living cell, thus lurking in the many

forms of impediments for further progress at each stage of the many Devas, to be fought and vanquished as the one Vrithra in many forms with characteristic skill and vile selfishness. पतंग मक्तं बभ्रुस्य मायया हृदापस्थन्ति मनसा विपरिवृतः । समुद्रे अन्तः क्वयो विचक्षते मरीचिनां पदमिच्छन्ति वेधसः । When Vrithra is overcome, knowledge is full like an ocean of sweet waters, is self sufficient, and is beyond the range of any form of impediment. It becomes Saraswati, the quivering and chafing ocean of light, सदां अर्णः सरस्वती and flows like Saraswathy as a stream of song as Gayathri, or Savithri the creative flood of the waters of Sanjnanam or knowledge, the source and feeder of Rika. ऋचां त्वः पोषमास्ते गावन् त्वो गायति शक्वरीषु ।

When people pass through all stages of development through the discipline of facing and overcoming setbacks, and attain the knowledge of the self, they are fit to know the nature and potentialities of the original waters of Immortality. The ultimate stage in the proximity of the waters is given to the share of Yama who remains, as it were, resident over the utmost sheath or sphere of individuality, cosmic or micro-cosmic. When Dharmaja, the eldest of Pandavas, reaches such a state of full fitness at the end of a long period of withstanding mishaps in the Aranya or forest, he becomes fit to stand and face Yama who then puts him some important questions touching the basic problems of Reality, at the foundation of Vedic thought and even as the summation into the one ultimate problem or Samprasna.

Yama is Yaksha, the living and visible form of the unseen Yajna with his mysterious voice in the sky by the side of his pooled waters and holding the keys to the questions as the custodian of the waters. Arani

is lost by the Brahmana into the hold of a deer or Mriga which is no other than the God of Death, Yama himself. It is searched for in vain with intense pursuit through dense forest to the margin of the pooled waters. That the value of Agni in Agni-Hotra-Vidya must be searched for in the Brahmanas and Aranyakas is suggested by the story itself. The value of the science of fire, lost to men by long neglect, is symbolised by the Brahmin's loss of Arani in the forest. The search for a thing lost must be conducted at the site of the loss itself. The waters are unenjoyable unless one grows in knowledge with experience, common sense, and study of science. The search for Arani leads prince Dharmaja, to the presence of Yama whose several questions bring out many more important questions, all leading to the problem of the waters, which hold the key question or Samprasna. Without the knowledge of the ultimate Samprasna, one cannot understand other related problems such as the birth of Yajna as Daksha, or Adithi as the Anda or the universe, the pieces of Arani, representing earth and heaven as the parents of the world, and also symbolising the parents of individuals through whom rebirth for the refreshing of individuals takes place, since they are the living Pitrus, helped for rebirth by Yama with the assistance of Soma, Varuna Brihaspathi for endless progress to be continued into the further generations.

Along with the question of Arani, there are some others equally important ones such as those relating to the sun riding in his chariot in the sky and ruling the world from the highest firmament surrounded by his bright rays as the Shining Devas, the absence of twinkling in the eye of the aquatic fish is indicative of the

virtues of Animesha. The first birth of Anda of a creature is of no real worth at all until its resident comes out into the world with the breath of life. The value of Vedic Kratus as Samskaras or processes of activities save the individual from ruin into the Virtues of future life etc.

The symbolism of Arani pieces as earth and heaven can thus be traced to the two halves of the Anda of the Universe in its unity, suggesting the unity of the complementary parents, the mother and father expanded into the one-ness of the family, as well as of the whole human race as one family. Absence of winks in the eye of the fish is indicative of the essential state of Devas as possessing a winkless state or अन्निमेय स्थिति of the Devas in the original waters of life. The phenomena of the Sun in his chariot in the midst of the circle of his shining rays in mid-firmament at mid-day is symbolic of Indra and his powers as the Devas around him. He has to muster his rays into his disc, the door that he must remove aside for the seer to see through the gate into the vast waters beyond. Yaksha, the guardian of the waters is the root question of the unity of all as Yajna Purusha. The waters are the original and eternal waters of life and creation. The fish is the symbol of first life of living creature out of the purest waters of divine knowledge. The Mriga that carries off the Arani is later identified as Yama, the God of death himself who would give knowledge to the mind of the reflecting prince. Dharmaja, in the midst of a life of difficult experiences interspersed with meditation over the basic facts of the ultimate truth. The search for the lost Arani is therefore conducted through Aranyas or forests for revealing the value of Pancha-Agni Vidya of the Aranyakas

developed in the Brahmanas with hints to explain that the Aranyakas deal with the science of Agni-Hotra based on the fire made by churning in the Arani pieces, i. e., the real quest for the immortal one, Agni.

The Yaksha thus reveals the science of the Fire of knowledge that generally escapes our attention in the mighty texture of the Veda. It is valuable now to look into the knowledge of Yama and his relations to life. It is Yama that is the God of death, life and immortality. It was he that taught Savitri and blessed her with her husband back to life with the promise of offspring. He also taught Nachiketa, the ignorant one, and gave him the knowledge of the soul as the soul of all knowledge, for the immortal keeping of the wisdom of knowledge. Yama is the keeper and custodian of the value and use of the waters of existence. He lives on the tree of a tall trunk with the Devas enjoying the flower and fruit of it. He secretly follows the life of the man of the world striving against difficulties but when the man reaches the end of it, Yama helps him back to life through the father and mother for further life and development into the endless life of the seers, swimming in eternal joy in the brilliant oceans of knowledge or Brahma which is not bound by anything but is transmitted endlessly through seers from age to age, from generation to generation by Brahmavid who achieves the ultimate ब्रह्मविदोति परम् and is ever born conscious of his three inborn obligations to Pitrus, Seers and Devas. जयमानो वै ब्राह्मणः क्षितिः अग्न्यां जायते and is eager to fulfil them with sincere life.

In the region of Yama, live all the Gods, important of them being Varuna, Soma, Indra and Brihaspathi. The whole group of Devas help the revival of

the dead back to life and thus aid the accomplishment of Immortality of man through the generations of progeny. The relationship of Yama to the ancient Pitrus and to Agni, the place and role of Agni for the revival of the dead through parents back into life are important problems for understanding the Pithru Yajna and its benefits for the happiness of mankind. Adhwarra is a planned system of paths in which the regions and paths of Pitrus and of the Devas, give us the knowledge of the separate fires, their relationships and complementary functions. The fires are mentioned in the Vedas as guides for man for the sake of helping Pitru Yajnas. All such facts are instructive of the basis and background of the Vedic path of life and the formulation of those truths and facts for our guidance in the real and earnest conduct of life. Some of the Vedic performances or Kratus are informative of the facts of existence of the individual spheres and their relationships, while some other Kratus are instructive for guidance in the conduct of life in complex and confounding situations, they being the results of the study of the facts of science, and when coordinated and applied to life-conduct to lead to the highest aim.

The fires of Ahavaniya and Dakshina, the paths of Devas and Pitrus, and their convergence in the one path of the life of mortals are all clearly pointed out in the Veda. Ahavaniya and Dakshina are derived from the original Garhapatya, and all the three fires function for the upkeep of the whole life of each individual existence. Each one of the two fires of Ahavaniya and Dakshina work out particularly for the functioning of the Devas and Pitrus, the former for evolving the revelations of knowledge into the vocal expressions of the finest hymns of scientific knowledge, and

the latter for the survival of endless existence through the progeny. In each of these functions, all the four important Devas, Soma, Surya, Varuna and Brihaspathy take part and work out the details of the major function of Yama for rebirth only, but not at all for the ruin of death. The rebirth for complete regeneration of more and more refreshed, and refined lives in refreshed constitutions, leads the mortal into the immortality of the endless life of harmony, happiness, and bliss of the great coordinations of Yajna, Dana and Tapas. यमेन दमेन तपसाऽन्नाशकेन।

Being the custodian of the waters of immortality, Yama tests and judges everyone for his fitness to taste and enter the waters of divine life. He is therefore invoked by the Seer Subandhu for help to save men from the ruin of death and for helping us to enter into fresh life for unbroken continuity. यमाददे दैवस्तान् सुबन्धो मेन आनरे। जीवातवे नमृत्यवेऽथो अरिष्ट तातये। Invocation is therefore made to Yama for the acquisition of the excellence and the chariot of eternal light held by him, the true master of the waters. असमर्ति नितोशनं त्वेपि नित्यं न रथे भजे रथस्य सततम्। May the wise ones of illumination who hold the great realms be approached and bowed to. आ जनं त्वेपि सं रक्षी महीतानां सुतं भग्नं विभ्रतो नमः। Just as the wide earth maintains trees and plants, thy mind holds on, not for the ruin of death, but for rebirth and undroken continuity. यथेयं पृथिवी मही दाधारेमान् वनस्पतीन् एडा दधार ते मनो जीवातवे नमृत्यवे।

On the Palasa tree where Yama drinks in company of the Gods, there our ancient parent, the foremost man, the prince of men, reflects sympathetically on heredity and ancestry. यस्मिन् वृक्षे सुपत्यक्षे देवैः संपिबते यमः। वृक्षातो निर्यतिः पिता पुराणो अन्वदेनति। While musing on ancestry under the pressure of present existence, and yet carrying on

the functions of reproduction with care to understand, knowledge emerged into wisdom and life is therefore desired again and again. पुराणां अनुवेनन्तं चरन्तं पापयामुया अस्य वज्रम्ब नाक्षत्रान् तस्मा अस्य हृदयं पुनः । The wheelless chariot, renewed with great skill and concentrated mind, is best in every way, and is found occupied by you. ये कुमार नवं रथमचक्रं मनसा कुणोः । एकेषं विश्वतः प्राञ्चं पश्यन्नाच्च तिष्ठति । The chariot is set in motion by the sun, with the wise ones in it, and it is attended with calm, that is mixed but not unbroken. यं कुमारः प्रवर्तयत् रथं सिद्धेभ्यस्तारि । ते समानु प्राकर्तत समितो नाव्याहितं । Who brought forth the sun, and who made the chariot unmoving ? Who would tell me now how it became unevolving कः कुमार मज्जनयत् रथं को निवर्तयत् । कः स्विन् तदद्यनो मूयात् अनुदेयी यथाऽभवत् । When it became unproductive, the top has developed into a dry end. यथा भवदनुदेयी ततोऽप्रमज्जयत् । In the front of it is shown the extensive space and death is thrown into the rear. पुरस्ताद् द्रुणं वाततः पश्चान्निरयणं कृते । This trumpet call of his is blown and it is made of the sweet voices of music. इदं यमस्य सादनं देवमानं यदुच्यते । इयमस्य धम्मते नाली रिदं गीर्णः परिरुक्तः ।

The message of Yama in the company of Devas in the fine flower at the top of the good Palasa to the foremost and most ancient parent, the prince of men, is that the un wheeled chariot, in which the son of man moves amidst the life in the world in company of wise men, emerges productive into the calm of knowledge, not unmixed, and the message bursts into a song of the truth of Pithrus and the survival of the dead into the rays of flame from the sparks of fire just as a Rik develops into the song of a Sama i.e., by extension and intensification by Ayathi and Dipthi by आयति and दीप्ति into the rays of light giving the path of life and guidance. When the tree, the living chariot becomes unproductive, it comes to a stop into a dead point at

the end. This is the sphere of Yama and is known by the Deva Manam. At this there is the turning point. Death is thrown into the rear and in its front is shown the immense space to be journeyed and measured in terms of Devas' measure of time.

The episode of Arani and the conversation between Yama and Dharmaja, the father and son of truth and discipline, is exactly in keeping with the above Sukta about Yama. Yama is therefore the ultimate God of Truth and he holds the keys of life and death in his hands, and offers their secret in terms of Ishta Purtham इष्टार्थम्, the Dharmas of Veda whose neglect causes the ignorance of death and whose observance extends life into positive and endless bliss. When individuals meet the dry end of death, they are taken care of by Yama who would again send them back to life through father and mother for progeny for further progress, emerging like a pure gem from the purifying process of refreshed birth out of the fire of death.

Let offerings be given to the brilliant king, Yama, at the rendezvous of men, and holding contact with the many paths of the departed, across the varied regions परियितां प्रततो महीरनु । बहुभ्यः पन्थामनु पस्पशान् । देवस्तत् संगमनं वसुनां यमे राजानं हविषा दुदस्व । Yama is the first to know the path and he would never mis-manage the pasture where our ancient fathers have gone, treading their paths with knowledge. यमो नो गानुः प्रथमो विवेद नैष गव्यूति रप भर्तवाड यत्रानः पूर्वैस्तरः परियुरेता जज्ञानाः पथ्य अनु स्वे । With the Riks of Brihaspathi and the food offered to Angirasas, the propelling Yama develops them along with the developments given by the Devas, some of whom are pleased with Swaha and some with Swadha i.e., Devas and Pitrus. मातली कन्धै रमो अंगिरोमिः सुहस्वतिः रुक्मिर्वाधुषानः । मां च देव वाक्यैश्च देशन् स्वाहान्ये स्वधयान्ये मदन्ति ।

Let us please and secure the good wishes of Angirasas, the flowing fires of Pranas. Our parents are known to be bound to the wise Atharvanas, and the flaming Bhrugus work out the services of Soma. They are all to be invoked in Yajna. अंगिरसो नः पितरो नमस्वा अथर्वणो भृगवः सोम्यासः । तेषां वयं सुमतीं यज्ञियानामपि भद्रे सीमन्तं स्याम ॥ Let them meet the Pitrus, our parents in the high regions with the discipline of Samskaras of virtue and merits, of justice and law. संगच्छन्तः पितृभिस्संय मेनेष्टा पूर्वेना परमे ध्यौमन् । Let them leave off the untrue and meet the end, and then join with the sheen of these constitutions हितराज्यं पुनरसमेहि सं गच्छस्व तन्ना सुवर्चाः । May they return, and come back thus to extend in us. These are the regions prepared by the Pitrus. अपेत वीतं किंच सर्पता तोऽस्य एतंपितरो लोकमकन् ।

Let the two servants of Yama, i.e., the two Arani pices, (the parents) pulsating with life and power etc., move along the direction of men. ऊरुणा वसुतृपा उदुंबली । यमस्य दूतो चरतो ब्रह्म अनु । May they give us the full life of safety to look on the sun again and again. तत्रस्मभ्यं दद्यात् सूर्याय पुनर्दातमनुमयह नम्रम् । May we squeeze Soma for Yama and feed him with Havis or food. यमाय सोमं सुनुत यमाय बहुतां हवः । Yajna reaches Yama through the messenger, Agni. यमे ह यज्ञो गच्छतु अग्निं दूतो अरंकृतः । Let the sweetest Havis be offered to Yama and let us offer this salutation to the Seers born of old and those that chalked out the paths for us. यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन । इदं नमो ऋषिभ्यः पूर्वजेभ्यः पवित्र्यः । One vast space spreads through the three different spheres of the six regions. The song of Gayathri of three divisions and its beautifying tracts of Chanda-nsi are all situated in Yama. त्रिषु द्वेभिः पतति पशुदो रेकमिदं ब्रह्म । त्रिष्टुषारोऽद्यपि सर्वा ता यमे अहिता । May the controller of Pranas give us life again with eyes etc and enjoyment. May we look well, on the rising sun and may Anumathi, the full moon protect our well-being. अनुनीते पुनरन्मातु

चक्षुः पुनः प्राणमिह नोदेहि भोगे ज्योत्स्नास्तेम सूर्यमुच्चरन्त मनुमते सुकया नः स्वस्ति । Let the earth, heaven and space give us life again. Let Soma give us the development of body and let Pusha give us safety along the journey. पुनर्नो अमुं पृथिवी दुदातु पुनर्यदिवो पुनस्तारिखं पुनर्नः सोमस्तन्म ददातु पुनः पूषा पथ्या स्वस्ति । I place this circular limit on the living ones, and let none cross it to the other side. इमे जीवन्त्यः परिधिं दधामि मेषानु दपरो अर्धमेतम् । Let the great span of a hundred years be lived, holding on to this side of Mrithyu. शतं जीवन्तु शरदः पुरुषी रन्तर्यस्य दधतां पर्वतेन । As days have the sequence of succession, and as season follows season in right order, let the creator arrange our lives in the same succession in order that the later ones, the succeeding sons, would not leave off the earlier ones, the preceding fathers. अचाहान्यनुपूर्वं भवन्ति यथा ऋतवः ऋतुमिर्यन्ति साधु यथा न पूर्वमपरो जहात्योदतो धातरदृषि कल्पयेत् । Let the old ones rise to life again in succession and let them attempt for it with continued efforts. Let Twastha the maker give you good birth, happiness and long life. आरोहतायु जंरसं वृणान् अनुपूर्वं सतमाना वतिष्ट इह त्र्यष्टा । सुजनमा उजोषा दोधं मायुः कुरति जीवसे वः । May these women be not widowed and may they remain good matrons, living with close affinities of friendship with their masters. इमा नार्यन्विधयः सुपत्नी राजनेन सपिषा संदितन्तु । May jems of births without any weakness or disease arise from the summits of our homes. जनधरो जनमीवा सुरत्वा आरोहिन्तु जनयो योनि ममे । Oh! women, come, make ready and extend your homes in order to bring this dead one back to the living ones. उदीर्धं नार्यमि जीवत्यो गतासुमेत सुपुत्रेण एहि । May you give birth to your husband. पत्युर्जनित्व ममिसंबभूव । The soft (cover) shelter of this young lady will save your virtues from the (mouth) of death. कण्ठमदा सुवतिर्दक्षिणावत एषा त्वा पातु निर्धते ह्यस्थाव । Oh! earth, pulsate with the vibration of breath, do not trouble but give him good drink and sweet talk, just as any mother cleans and covers him. उद्यद्वक्त्रस्य पृथिवि मानिवावर्धं सृणायनास्म भव सृप-

कन्याः । May mother earth remain well vibrating with the pulsation of life and protect him for a thousand spans of life periods. उद्धवमाना पृथिवी तिष्ठतु सहस्रमित उप हि अयन्ता । May your Homes remain snug, full with tenderness and may all days prove safe to this one. तेयुहामो धृतकुलो भवन्तु निश्वाहसमे शरण सन्दन । I uphold and maintain the earth; around you this clod will be kept; the Pitrus keep to this pillar (post) for you; Yama would change your home from here. उव ते स्तत्रामि पृथिवीं स्वपरीमं लोमे निदवास्वी । एतां स्वृणां पितरो धारयन्तु तेऽत्रा यमः सादनमिनेतु ।

All the regions of the universe from the stellar to the terrestrial are constantly and consistently kept in close contact by the ever circulating waters of life. They are really great oceans or floods of varying kinds of particles ranging from the dust clouds of stars to the dust clouds of earth, boiling active in one great stormy sweep of fusing and diffusing forces. The whole cosmos is a saturated flood, loaded to full balance by the infinitesimals of existence. In their continuous circulation, the floods feed, clear, create and dissolve the tangible objects of their materials for renewed creation into fresher forms. Their balance is eternally maintained undissolved by the harmonic changes and exchanges going on between the regions and their constituents of elements, objects, and beings of plants, animals and men with their Devas of the states and functions of Manus, Rishies, Pitrus etc. The force of vibrations at the base of the pulsations of life affecting a harmony between the distinct regions is called the great Yajna of Universal existence which is carrying on a progressive shuffle of reorganisers of creation and dissolution without disturbing the whole life of the being of the cosmos, which is for ever carrying on the refreshings and refinings of creation,

the power for which is inherent in the Angirases or Pranas in the total integrity of the one will of the life force of cosmic existence, extended from the one will of Agni.

The seven regions go on creating and resolving, and thus retain the continuous stream of life through the lives of their creatures. All the regions and creatures of the universe therefore partake in the vibrations of the pulsations of life and derive it into their beings. In this process the objects and creatures are really living the lives of the whole Universe. The living plants and animals as well as the human beings enjoy the living of cosmic life even in their own spans of life.

Side by side with these creations of the Universe repeating through long periods, there is also the creation of beings of the same kind from the parents of each species into the generations of their yearly regenerations: संवत्सरो ऽमुज्जाः प्रजादन्ते तस्मात् संवत्सरो वैधाता। Manu the self-conscious man, is perfectly aware of this process and holds on to the principle of regeneration through the kind and is careful to avail, arrange and manage the wonderful performance of the biological principle and to bring it into extensive use for the benefit, and happiness of the human beings. Manu's race thus continues unbroken, and so, thought is bestowed again and again दुञ्जते मन उत युञ्जते by thinkers of comprehensive vision to find out a way for employing the truth and secret of the immortality of the cosmic being, its continuity and perfection and for applying it to the continuity of man and his retinue of the beings of cattle, birds, beasts and plants and other creatures, as each group sacrifices itself for higher and future evolution just as each has enjoyed the sacrifices of its past and

also of the present category of plants and animals, just as a tissue feeds on another tissue and serves as food for another finer one, in one and the same organic constitution of a being: Charaka says that a tissue feeds on another tissue in the ladder of living constitutions. *धातवो हि धात्वाहाराः प्रकृति मयुक्तन्ते ।* Krishna had justly stated the terrific truth of this immortal principle by stating that He, the universal Divine source, is the hungry fire from which all objects and beings are evolved, and into which all are involved again and again, and that he is the source of all food and all activity, the eater and the eaten, the actor and the act, the sacrificer and the whole sacrifice which resolves and creates by the principle of sacrifice in the greatest sacrifice of existence or total Yajna. *अहं कतु रहं यज्ञः स्वधाहं महं नौपधम् मन्त्रोहं महं मेवाहं महं मन्त्रि रहं हुतं ।* Each kind sows its seed for the survival and revival of its kind, instead of waiting for the long drawn and extensive operations of the cosmic cycles of life, ascending and descending leisurely up and down the ladder of life, through the graded forms of creatures into the frames of mankind at the end of long eons of time. This may come into operation very rarely and be of very little use or advantage for repair and recovery of the beings of each age. Therefore the principle of generation and regeneration is brought into service by man and it is known as the path of the Dead or Pitru Yajna. *प्रेत यज्ञः ।* This Pitru Yajna takes up and raises man into unbroken continuity and progress by means of the ladder of generations *ऊर्ध्वं नयन्तमि यज्ञरति* and the human race along with its retinue and equipment is kept up unaffected by the general ruin of cataclysms at intervals of eons. Thus the productive principle of Pitrus is brought into use and this is known as realising immortality in the mor-

tal, which can never be brought to a stop or standstill by any means or effort of individuals. The Rishies also take help of the Pitru Yajna for the upkeep, continuity and progress of the culture of man. The cultures and paths of Pitrus, of men, and of Devas are co-ordinated and harmonised in the basic principle of Deva Yajna i. e., the abiding cosmic Dharma managing and maintaining the process of the being and becoming of Yaksha and Daksha in the immortal waters of life.

In the regenerative process of the endless creation going on, the Pitrus or (the genes) are the centre of activity and they are assisted by the protective shield of the outermost wall of Yama, the exhilarating thrills of Brihaspathi, the might of Indra as well as the benevolent coherence of Soma. Of these, Soma has the most important role in the revival of the Dead back to life. The Soma of the plant is also pressed for drink and offered to Soma and other constituent Devas in each being, and every one of the Devas is made immortal by the Soma whom men call as the Sweet one. *सिद्धिं यं वेदा उत मर्त्यासो मधु वृद्धन्तो अभिसन्वन्ति।* Soma is the centre of the life pulsations in us and becomes Adithi, the mother of Devas and serves as their vehicle. *अन्तश्च प्राणा अदिति भेदासि अत्रियाता हरयो दैव्यस्य।* Let us therefore drink Soma and become immortal *अपाम सोमं अमृता अभूम्* attain the light and reach the Devas. *अगन्म ज्योति रमिदाम देवान्।* Oh immortal one what certainly, can our enemies or the wicked ones do to us, *किं नून ममन् रुगव दराः विमु धूर्ति रमृतस्यस्य।* Oh Soma protect our lives and life impulses or Pranas as the sun protects the days and weeks. *सोमराजन्! प्राप्त्वा अदिति भेदासि अत्रियाता हरयो देवस्य।* Let us therefore drink Soma and become immortal *अपाम सोमं अमृता अभूम्*, attain the light and reach the Devas. *अगन्म ज्योति रमिदा मदेवान्।* Oh ! immortal

सोमराजन्! प्राण आर्युणि तारी रहानीव सूर्यो वासरणी। Soma is the protector of our constitution, for he resides in everybody observing all with his powerful light. त्वं हि न स्तनः सोमगोपं गत्वे गत्वे निपत्या मृच्छाः। He is the same immortal Soma who has entered the mortal bodies of our parents when heartily taken in. योन इन्द्रः हृत्तु पीतो अमर्तो मर्तम् अविवेश। Let us give our offerings of food to that Soma. तस्मै सोमाय हविषा विधेम। Oh Soma you are the friend of Pitrus and you wisely spread along from heaven to earth. त्वं सोम पितृभिः संविदानोऽनुयाया पृथिवी आस्तन्य। To you we give our offerings that we may become masters of thy wealth. तस्मै न इन्द्रो हविषा विधेम क्वनं स्याम पतयो रयीणां। Let the Devas, our saviours, talk to us and let us not be overcome by sleepy sloth or the vaunt of boast. त्रातारो देवा अधिवोचता नो मामो निद्रा ईश्वर मोत जल्यः।

It is evident then that the waters of life contain the fundamental entities and forces of existence in their manifested forms as functioning units of particles and corpuscles. But they are evolved, kept up and assisted by the potential waters of existence. In fact they rear, protect, keep functioning and resolve the Devas into their bosom, responding and yielding their immortal treasures at every intent desire for churning the Fire inherent in them. These waters create worlds, the centres of functions and keep all corners in touch with one another and maintain their co-ordinated team-work as the Yajna of life in the realms of the individual bodies as well as the frame of the cosmic constitution of the great Yajna of total existence, or यज्ञः पुरुषः। It is in these waters that the original Fire exists as one, evolving more and more multiples of fire and keeping them co-ordinated in constituted existence. स्तोमेन हि द्विवि देवाद्यो अपिस्ममजीवनन्। The fires of Devas and Pitrus do not remain separate in the waters

either of the Cosmos or those of the constituted individuals of beings. The one Agni is brought forth by Devas with Sthomas. He spreads in the sky and is formed into three for creative purposes. He skillfully cooks up the plants of various forms. ते बहूणान् द्रोणा मुवे कं स ओदधीः पचति विश्वरूपाः। The wise Yajniks create the undecaying Vaiswanara Fire and fix that ancient wanderer, the great and powerful one presiding over Yajna-वैश्वानरं कव्यो यज्ञियासोऽग्निं देवा अजीजनयन्नाजुर्यं। नक्षत्रं प्रल ममिन चरिण्यु सकस्याप्यक्षं तविषं बृहन्तम्।

There are two paths of Agni, whether for Devas or Pitrus or mortals. Between the two paths, the heings of the world move as if they move between the father and mother. द्वे सती अश्विनं पित्रा महं देवाना मुत मर्त्यानां ताभ्यामिदं विश्वमे जति समेति यदन्तरा पितरं मातरं च। Both the paths maintain the living fire derived from above, and well understood in their minds. Agni, is in the centre of the Universe, shining permanently as the saviour maintaining all the worlds द्वे समीची विष्ठा शरते श्रोतुं जाते मनसा विमृष्टे। स प्रखड् विश्वा मुदनानि तस्या विप्रयुच्छन् तरणि मांजामनः। When the two leaders of Yajna are talked of as the higher and the lower, does any one know the greater of the two protectors. Who can say this among the perfect conductors of Yajna. यदा वदेते अवरः परः यज्ञयन्योः क्तरो नौ विवेद। आसंकुरित सधमादं सखायो नक्षन्त यज्ञं क इदं विदोक्तः। Do not be greedy of this Chamasa which is dear to both Devas and mortals. This is the Chamasa where Devas enjoy Nectar. इस मग्ने चमसे मा विजिह्विर प्रियो देवाना मुत मर्त्यानि। एष यजमनो देवपानः तस्मिन् देवा मादयन्ते। I am placing at a distance, that Agni who consumes flesh. Let king Yama who carries off sin, go thither. Here is another Jata Veda, May he intelligently carry away the offering to Devas. कथाद ममि ग्रहिणेमि दूर यमराजो गच्छतु रिप्रदाहः। इहैवायमितरो जातवेदा देवेभ्यो हव्यं शतु प्रजानन्। The meat eating Agni has entered this home of ours. Seeing this other Jata Veda, I am taking him

up for Pithru Yajna. He instils us with warmth in the highest regions. यो अग्निः ऋष्यान् प्रविशेश वो गृहमिमं पश्यन्नितरं जातवेदसं । ते हरामि पितृयज्ञाय देवं सधर्मं मिन्वात् परमे सधस्ये ।

Let not Agni burn and scorch away the departed one in his fire. Let him neither break off the skin nor the constitution. मैन मग्ने विदहो माभिःशोचो मास्य त्वेन चिक्षिषो मा शरीरं । When he is properly evolved and is ripe for transforming, then put him together with Pitrus. After that he goes into the control of Asu-Neethi who leads the soul. यदा गच्छत्यसुनीति मेतां अथादेवां दशनीति भवति and from there he is transmitted to the care of the Devas, i. e., to Indra, Brihaspathi, Soma and Gah, gradually to develop into a fresh being, from the stages of the embryo onwards to come back with renewed birth into the world. The light of his eyes enters the sun, and his life into the powers of Vayu, the sky, the earth, the waters, and into the life forms of plants. सूर्यं बहुगच्छतु वत् मात्मा वाचं गच्छ पृथिवीं च प्रमणा आतोषा गच्छ यदि तत्र ते हित मोक्षधोषु प्रतिष्ठितां शरीरं । Oh you immortal and unborn fire! warm him up with your warmth, or sparks or flames, अजो भगस्तपसा तं तपस्व तंते शोचि स्तपतु तंते अग्निः । Oh Jata Yeda, the source of knowledge, carry him along with your benevolent forms into the brilliant regions. यास्त शिवा स्तन्वो जातवेद स्ताभिः क्वहेन मुह्यतम लोकं । Release him again into the hands and control of the Pitrus who are fed with offerings into you. अदस्व पुनरग्नेः पितृभ्यो वस्त आहुत शरति स्वधामिः and then let Jata Veda permit him to live in the life forms afresh. आयुर्वसान उपवेतु सेवः संगच्छतां तन्वा जातवेदः ।

Agni, the child of the waters, gave the sweet waters with which Indra increased his own power. अपां न पात् माधुमो रपोद यांनरिन्द्रो दातुये दीर्याय । The Yajnies know in their minds and understand the waters to be also the waters of intelligence. ये जानते मनसा ये विविद्रे अर्धसो धियाणापय

देवोः । Indra, the wealthy one resides in every man's (waters of life) and that powerful one is aware of the cow of speech in man. विश्वं विश्वं मघता पर्यव्यासत जनानां पेना अवचाक-
शद्व्या । The flood of Soma flows into him as streams do into a lake, and as rivers flow into the ocean. अपो न सिन्धुनिर्वत्समक्षरन् सोमास इन्द्रं कृत्यद्वय इदम् । The wise ones increase their light as the green plants grow by the showers of the benevolent one. वर्धन्ति विप्रः महो अस्या सदने यवं न कुष्टिर्दिव्येन दातुना । We may overcome our sins with our splendour and gain our original wealth. क्वं राजभिः प्रथमाधि नान्नास्माकेन वृजनेन जयेमा । Let Brihaspathi be the protector of the sinner from all sides, from behind, from below and above. बृहस्पति नः परिपातु पथा दुतोत्तरस्मा दधरा दधमोः । Let Indra protect us in the front and in the middle, just as a friend shields his friends इन्द्रः पुरस्तादुत मध्यतोः सखा सखिभ्यो वरिवः कृणोतु । Oh Indra I place your sweet food before you. Let your share of the sweet Soma be pressed. दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः । Stand by my right side as a friend and we shall destroy our many obstacles. असत्त्वं त्वं दक्षिणतः सखामेऽथा वृत्राणि जह्नुनाव भूर । Let us truly carry, the good and powerful Sthoma to the true Indra and see the truth of it. प्रमुस्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यं मस्ति । Nema says that there is no Indra. Who has seen him, and whom shall we praise ? इन्द्रो अस्तीति नेम उत्व आह क ई ददर्श कमभिप्रायाम ।

Agni, Vayu and Surya, the three sons of the three regions have surpassed their forms and entered transcendent into the brilliance of another Arka or Rik and the verdent purity of it entered the heart of the worlds and established its purifying grandeur. प्राजाः तिस्रो अस्याय मौयुर्न्यन्था अर्कं ममितो दिदिधे बृहद्व तस्थी भुक्नेधन्तः पदमानो हरित आदिवेरा । The central cow or speech of immortality is the mother of Rudras, daughter of Vasus and the sister of Adithyas. I say unto those who are eager to know that they should not hurt the innocent Adithi, the blissful mother

who evolves the speech of the wise and who is pregnant with all the splendours of wisdom. मातारुद्राणां हुहिता इमं स्मृतादित्यानां अमृतस्य नाभिः प्रसुवोचं त्रिष्टुपे जनाय मामा मनागा मदिति वशिष्टः । Let not the mortal hide in his pettiness the divine cow that encompasses the Devas देवी देवेभ्यः पर्ययुषी गां मा माञ्जुत मत्तो दध्नचेताः । Thus the speech of Indra is known as Saraswathi flowing down from the heart of the ocean of intelligence into the stream of speech. It is these waters that are released from the bond of doubt and wavering of Vrithra, awaiting the release of wisdom at the door of its flow, down into the other regions from the lake or Saraswan, the central chafing waters of powers or Devas as neighing horses of the mighty Indra- पतंगो वाचं मनसा विमर्ति तां गन्धर्वो अवदद् गर्भे अन्तः । The wise one drinks the divine wisdom in the regions of truth as she begins to emerge. We see her drink of the cows, moving unhurt, up and down the paths. She resides in the heart of the world encircling the similar and dissimilar companions. It is this Saraswathi that is invoked in Yajnas by the wise thinkers and workers for giving shelter to the worshippers. सरस्वती देव्यन्तो हवन्ते सरस्वती मध्वरे तथामाजे सरस्वती सुकृतो बह्वन्त सरस्वती दशुषे वार्यं दातु । It is the same Saraswathi that moves in the same chariot with Pitrus and enjoys with them. सरस्वती या सरथं यथाथ स्वधाभिर्देवी पितृभिर्मदन्तीः । It is this Saraswathi whom Pitrus invoke for the protection of Dakshina Yajna. सरस्वती वा पितरो हवन्ते दक्षिणा यज्ञमभिरक्षमाणाः ।

The waters are therefore Divine possessing the potential powers of the Devas. If the waters are known as Apaha, अपः, their powers are known as Apasah अपसः i. e., the powers of the Devas. Therefore they are not the mere waters of the group of the Pancha Bhuthas, but they are the sources of the Five Bhuthas themselves, as well as of the Devas, Kishies and Pitrus and are even their very foundation and sustenance, contain-

ing within them the co-ordinated principle of Yajna (as the creative Prajapathi) यो यज्ञो दिव्यतः स्तन्मुभिः स्रत एक शतं देव कर्मेभिः समतः and it is from the heart of these waters that Agni is churned out, who then brings out of himself Mithra and Varuna, to become the parents of Daksha and Adithi. The Yajna constitutes the Pithrus, Rishies, and Devas and is therefore known as the Prajapathi or the Creator. Man continues this Yajna and weaves it but he too spreads in its extension into heaven or Nakam. पुमो एनं तनुत उव कृण्वन्ति पुमान् वितलो अभिनाके अस्मिन् । Gaya-thri is born along with Agni. Thus came Ushnik together with Savitha, and Soma with Anushtup. अग्नेर्मायिष्यन् भवत् ससुग्वोष्णिहया सविता संवभूत् अनुष्टुभसोम उक्थैर्महस्वान् बृहस्पते बृहती वाचमावतु । Mahaswan with Uktha, Brihaspathi with Brihathi, Mithra-Varuna with Virat, Indra with Thrishtup and Viswe Devas with Jagathi. In this Yajna of the waters are found the activities of men, Seers and the ancient Pithrus, bound with the ties to the measures of Chandas and Sthoma. सह स्तोमा सह ऋन्दस आकृतः सह प्रमा ऋपयः सह देव्याः ।

The waters themselves constantly work up Yajna in themselves and they are also known as Prajapathi, and they are best known by the name Hiranya Garbha, the indestructible soul, the source and origin of the material for creation. हिरण्य गर्भः समवर्ततामे भूतस्य जातः पतिरेक आसीत् । It is he that extended the great waters to bear and and give birth to Agni, who is the one life of all the evolved Devas. असौ ह यद् बृहतीर्विदमामन् गर्भं दधाना जनयन्ती रग्निं ततो देवानो समवर्त ताधुरेकः ।

This Hiranya Garbha is no other than Agni, the original resident and soul of the eternal waters. The eternal waters exist continuous, containing space, time, Devas in Yajna, and by churning them with the instence effort of wil, the essence of the mind, मनसो रेतः

प्रथमे यदासीत् even before space, time, light or sound were distinctly evolved and differentiated as entities of the Cosmos. यः प्राणतो निमित्ततो महित्वैक इन्द्राभा जगतो बभूव । This soul of the waters supplies the soul and strength to the Devas who keep up his commands. य आत्मिदा बलदा यस्य विश्व उपासते प्रशिष्य यस्य देवाः । It is from the soul of these waters that the sun emerges यत्राधि सूर उदितो विभाति । He is the one supreme Deva of the Devas. यो देवेष्वधि देव एक आसीत् । Oh, creator, Prajapathi, Hiranya Garbha, the Golden Source ! Nothing is born apart from you. Every-thing comes out of you. प्रजापते न त्व देता न्यन्यो विश्वा ज्ञातानि परिता बभूव । Let us derive from you whatever we desire and become masters of wealth. यत् कामास्ते जुहुम स्तन्नो अस्तु वयं स्याम पतयो रईणां ।

What is that Atma or soul in relation to the Devas of Yajna? It is said in Rik X 121-ii that the soul of the waters is the giver of souls to the Devas and gives them strength to perform his orders. य आत्मिदा बलदा यस्य विश्व उपासते प्रशिष्य यस्य देवाः । Immortality and mortality are his shades. यस्य च्छाया मृत्यो यस्य मृत्युः । The Atma of the waters enters into every individual Deva of every class, and makes them work their works in the activity of the Yajna of Existence. The Atma moves and works in, and with Rudras, Vasus, Adityas and Visve Devas. अहं रुद्रेभि र्वसुभिः चराम्यहं मादित्यै रत विश्व देवैः । This Atma bears the twin Devas Mitra and Varma, Indra and Agni, and the two Aswins. अहं मित्रा वरुणोमा विभर्म्यहं मित्राग्नी अहं मरिचोमा । In the same manner that Atma gives wealth to the Yajamana who offers Havis. अहं दधामि प्रशिष्यं हविष्मते । The Atma is again the queen and giver of wealth, अहं राष्ट्रींश्वमनी वसूनां, the first to know चिच्छ्रितुषीप्रथमा यज्ञियानां and to conduct the Yajna (of language. यज्ञेन वाचः पदवीय मायन् । The Atma itself speaks thus when pleased with Devas or men. अहमेव स्तवमिदं वदामि जुष्टं देवेभिरत मानुषेभिः । The Atma is in everything with all

the poweres of heaven or earth. परोदिता पराणा पृथिवी एतावती
महिता सं बभूव ।

This Sukta of Atma (X 125) is reminiscent of the statements, of Lord Krishna in the Bhagavad Githa where he speaks to Arjuna as the supreme, the Parama Atma, in the first person with a highly evolved and elevated Divinity realising everything in himself, and himself in everything in the Universe, and doing to everyone all help according as each one requires and desires intently with knowledge, and stern discipline as best as he could. यं कामये तत् सुमे कृणोमि तं ब्रह्मणं तं ऋषिं तं सुमेधाम् । The Atma enters everyone and helps him according as he merits or desires, and meets everyone half-way in his path of life, in accordance with his individual development of constitution, taste, or desire or effort, whether they are of the highest or of the lowest order of Devas, men, Rishies or Prajapatis. The Supreme Atma then is ever immanent in all manifestation imparting greater consciousness and filial affinity which is ever working freely with no obstruction or fear or doubt. The soul urges on all to understand by awakening and arising to the required heights from Bhujanaga to Vibhanga, the Garuthman. The Suktas of Atma are reminiscent of the declarations of Lord Krishna as the great soul of everything, directing and guiding all from within, as the Charioteer of every individual in every way. ईश्वरः सर्वभूतानां हृदि शे भवतु न तिष्ठति ग्रामवन् सर्वभूतानि यन्त्रारूढानि मानवाः । In a similar way the Suktas of Viswa Karma remind us of the Vibhuthi Yoga and Viswarupa Sandarsana Yoga, with a similarity that is unparalleled and could be found nowhere else. These correspondences show similarities of thoughts and similarities of settings of the same topics and problems, of the Atma, the world and the individuals in it. It is here that the under-

lying current of the ocean of consciousness is exhibited as the connecting link of unity between the Supreme (ः) That of the everlasting Atman and the present of the ever transforming world of Brahma. The covert Atma of intension and the overt Brahma of extension are the impalpable centre and the palpable circumference of the unending expansion of Anantha, the great circle of Sudarsana, exhibiting the concentration of two component forces, the centripetal and the centrifugal in unity. It is evident then that the ultimate Atman flows freely, enters, helps, guides and works in the world of beings with every kind of sympathy and work, through the Yajna-Devas, always for progress and enlightenment but never for bondage. The humble and prayerful aim of the Yajamana, his activities, the work and help of Devas for the Yajamana may be viewed with interest from any Sukta of Visve Devas, but particularly from Sukta 89 of Mandala one, where the whole life of every being is viewed upto the lives of his grand-children under the lead and guidance and supervision of Devas and co-operated with by the Yajamana.

The Atman, then, is the resident manager and worker of the family of the world of beings i. e., He is the luminous, immanent, omnipresent and omnipotent, and althrough, He remains Himself above, around and within all individual manifestations. But what of the Atma in the individuals' moments of respite, of sleep and intervals of winks, when mortal consciousness is at rest as in animals or in immature consciousness yet unable to make men realise the immortal within them. These states do never apply to the Supreme Atman. The Nasadiya Sukta is very instructive. The universal Atman is always himself and only the

individual beings, in sections of space and time are sometimes asleep or unaware in darkness, not only when it is neither night nor day but also when not influenced by Sat or Asat, by manifestation or nonmanifestation by mortality or immortality and when everything is in itself, in its own nature, uninfluenced by any stir or commotion of any force or will, when everything remains in itself, unindicated in the dark continuity, covered by mystery. Whatever is not covered under the sheath of a husk or embryo in development is not yet an individual and is found to be one, with the one in the warm light of the will of Tapas or intense thought. When everything remains peaceful in itself, all is dark and indistinct, of course, not ensheathed by the wall of individuality of the ego. The waters that are flowing constantly *सर्जितस्रजः* in the constitution of Hiraṇya Garbha, are also the circulating waters of the bodies which are no other than the columns of water of Varuṇa, condensed into the soft semi-liquid and semi-solid, differentiated constitutions, with the circulating forces of the waters within. The outer coverings of the particles circulating in the waters are only semi-solid bodies formed from the waters like condensed foam in the rushing waters or the condensed curds of liquid milk or Payamsi, forming into embryos or eggs which again correspond to the corpuscles, or miniature constitutions of the waters of existence and are kept living by the warmth of the circulating blood even within the individual constitutions. These flowing forces of water spread in all directions from the soul of Fire in the waters of life, with the will to survive. The original and ultimate Kama is the Fire of the will-to-be, to subsist and multiply and then create. The creative Fire is the original source and essence of the individual mind.

कामरूपमे-समकर्तृताधि मनसो रेतः प्रथमे-वदासीत् । Kama or will is the mind whose potential powers extend and spread in powerful rays and in all directions and dimensions, above, below, across. तिरस्वीनो वित्तो रश्मिरेषा मयास्वि दासीत् उपरस्वि दासीत् । What originally existed was conceived by the seers heart as the conscient, containing the inconscient in a bond between Sat and Asat. सतो बन्धु मसति निरविन्दन् इति प्रतोष्या इत्यो मनीषा । The projecting and spreading forces are innate and proceed with an inherent nature which is beyond the range and capacity of any attempt for making or manipulating. The being or becoming of the Kama- Fire is dynamic, powerful, great, original, essential, ultimate and independent of all manufacture and concoction. रेतोधा वासन् महिमान् वासन् स्त्वधा अद्वत्वात् प्रयतिः परस्तात् । Does any one really know? Has any one spoke about this? Wherefrom is this whole of creation born; why has all this been released. को अस्या वेद क इह प्रवेचत् कुत आजातं कुतो इह दिसष्टिः । Even the Devas of constituted Andas are later than the forces of the waters of existence. Then who is it that knows wherefrom have they come. अर्वा गेदा अस्य विमर्जनेना अथ, को वेद यत् आबभूव ।

It is a mystery and wonder whether even the resident, the supreme president of the forces of the waters himself knows it or knows not. को अस्याध्यक्षः परमे व्योमन् त्सो अत्र वेद यदिवा न वेद । The Atma alone keeps the truth in his wisdom and realeases his inherent powers of varied shades as Devas, Rishies, Pithrus etc., and expresses himself in the constitution of Prajapathi in all his aspects.

It is certain then that the one original force is rich as the Fire of Kama, subsisting and surving in the original will, behind all released powers, residing either in the surrounding or surrounded waters of in-

dividualised constitutions and of the cosmic constitution of Hiranya Garbha, or of both, giving rise to and entering into the Anda of Daksha and Aditi. The potential will contains everything within it and is the seed of all the imperceptible Atma of the perceptible central sun of varied rays of light चक्षुर्देवाना मुदण इतीके। The integrity of the waters is within their presiding power to sustain, and project at their own sweet and free will, and the original will continues unchanged and unaffected by non-manifestation as well as all manifestations within or beyond time and space. The ultimate Atman of the waters is the being of knowledge or Brahman. The Brahman has no beginning and has no end and cannot be termed as Sat or Asat. The Maha Bharata tries in the Adi-Parva to trace the beginnings of existence, and there the epic emphatically states that the ultimate has neither beginning nor end and is beyond the scope of being named as Sat or Asat, i. e., the relative terms. अनाद्यन्तं परब्रह्म न सत्तत्त्वज्ञ इच्छते। As Githa puts it, the ultimate is beyond the range of the relative comprehensions of Sat and Asat. सदसतोः परे। The three forces of the three regions of the Universe are reduced to the two Aranies of earth and heaven, of Night and Day, of space and time. They are further traced and reduced to the one Anda of space, or Akhanda of Time in the unity and Integrity of knowledge or Brahma, the Saraswan, containing, releasing and withdrawing at will the continuous and forceful flow of the waters of Saraswathi out of and into the Saraswan. The waters are Divine and are potent with knowledge, skill, activity and exhibiting will, intelligence, plan and work. Whether in the Hiranya Garbha or Yajna or Daksha, the creative forces and their activities are free and unimpeded, evident to the mind of the Seers

who perceive with their souls. The activities of individual existences are also really passively cognised by the beings and do not truly bind them, for the Devas of the constitution and their Atma are both the meditate and ultimate sources of all activity. न कर्तव्यं न कर्माणि लोकस्य सृजति प्रभुः। The original Atman ever pulsates in thoughtful intellect and is creative, and is the cause of all work of the Universe, and it is the Atman that releases the forces. भूतभावोद्भव करो विमर्गः कर्म संश्रितः। The origin of the motive forces of all functionings are founded deep in the original waters, and their paths of activity and work are also very deep. गहना कर्मणो गतिः। They therefore do not bind individuals if their deep springs are known to them and are realised. न कर्तव्यं न कर्माणि लोकस्य सृजति प्रभुः न कर्म फलसंयोगं स्वभास्तु प्रवर्तते। The Devas themselves move of their own nature, and in their own nature, derive manifestation from their soul, the one Atman. आनीदगातं स्वधया तदेकं तस्माद्दुन्यन्नापरः किंच नास। अप्रकेतं सलिलं सर्वमाहृतं। The being, activity, perceptions, knowledge and the pulsations of life, light, sound are all inherent in the fundamental vibrations of the pulsations in the waters of life and knowledge, flowing rapidly, in their Divine self-awareness into the flow of the waters of speech and song. वनोविदं वाच सुदीरघन्ती दिशभिर्धामि रुतिष्ठ माना। देवा देवेभ्यः पर्येयुषी। This Gayatri, the moving one is the productive Savithri, the purifying flow of the creative mothers अस्मान् मातरः शुन्वन्तु that produce independently by self-transferring. माता पितरमृत आवभाज। Thus the original waters condense into the semi-watery Anda of foam, and the waters of the firmament come together into a cloud as the milk of a cow collect into the udder, and as the milked milk transforms into the curd by the forces of the दधिक्रा Dadhikra. The immanent Agni, the original resident of the waters, evolves himself out of the waters as if

from the mothers, and is himself the father of the waters. At the stir of His will, the waters release him into Being and rear him as their child as they were reared by Him, the soul of the waters. Even the first evolved egg of Brahmanda is either Dakhsa, the intelligence or Adithi, the matrix. Daksha may have come from Adithi or Adithi may be said to have come from Daksha. Both are one and the same Yaksha, the constitution of Yajna, involving the Pathi and Pathni, one in the other, or the other in the one, and both together as Vivasvan, the resident Grihapathi or Gribhitaha. **गृहीतः**। The ever-moving waters are the ultimate abode of all in all states. The whole form of the Universe or Viswa Rupa is of one Universal chariot of Vishnu moving at great speed, **उच्चगः** with unbounded extension. **परमात्रयतन्वा इमान्**। The Universe is a huge living organic being in embryo, supple and able to work out the functions of developed beings in spite of the yet undeveloped condition of the sense-organs and their sensory and motor functions.

The only grouping of Vishnu is with Indra, the vaguely defined and individualised existence either of the universe or of persons. The group Indra-Vishnu is specially noteworthy in this context, for Indra is the prince of splendour and Governor of Devas and of the Universe and Vishnu joins him for help in his fight against Vrithra in the fourth densely dark quadrant of the cosmic circle.

Indra is the personality of all the Devas of the Universe and of the individuals. Agni occupies his heart. Saraswathi is his speech. His thoughts and plans are worked by Ribhus. He is ever associated with the Aswins. Let us praise Indra, the most power-

ful whose might has brought into unity the spaces of the sky around the earth. इन्द्रे स्तवा नृतमं यस्यमन्हा दिववाधे रोचना विज्मो अन्तान् । He encircles the vast space around the sun as a chariot wheel encircles its centre. समुयः पयुरु वरस्तिन्द्रो इहृयाद्रभ्येव चक्रा । The powerful one presiding over all creation dispels the darkness of the dusky regions with his brilliance. अतिष्टन्त मयस्यं न सगं कृष्णा तमांसि त्विष्या जघान । With the yellow light and the best forms of the sun he exhibits his frame. हरितक्ता वचसा सूर्यस्य श्रेष्ठैरूपं स्तनम् स्पश्यस्य । Indra also remains in the beings of every one विशम् विशम् मघवा पर्यशायत and the powerful one protects the cows of men. All other Devas are Indra's powers and they utilise their capacities in all his many activities दिश्ये त इन्द्र वीर्यं देवा अनुकृतुं ददुः । Indra is the lord of the worlds and cows, and is often invoked, for his blessings are sure. सुतो दिवस्य गोपतिः पुरुषदुतः भद्रा इदस्य रातयः । With his might, Indra spreads the skies and makes the sun shine. इन्द्रो महा रोदसी पप्रथ च्व इन्द्र सूर्यं सरोदयत् । All the worlds have their control in Indra, and all the oozings of Soma are dropped into Indra. इन्द्रे ह दिक्षा मुदनानि वेमिरे इन्द्रो सुवनास इन्दवः । Indra is the spirit, body and garment of the parent, progenitor and he holds the Ojas which imparts cohesion and unity. आत्मा पितुस्तनुर्हासः ओजोधा अभ्यवने । We talk to him, the ruler and bestower in the fourth region of the ruddy one in his highest state. तुरीयमिदं रोहितस्य पावस्यामानं भोजं दत्तारं ।

We therefore consider Indra as the adorable among adorables, and the stable among the undecaying ones. He is the banner of the strong and the powerful, in all beings. मन्येत्वा यज्ञियं यज्ञियानां मन्येत्वा च्यवन मच्युतानां मन्येत्वा सत्त्वना मिन्द्र केतुम् मन्येत्वा स्वभम् चर्यापीनाम् । His sixty three associates, the Maruths, contribute their help to him, just as the rays of the sun add to the splendour of his light. निषष्टिस्त्वा मरुतो वाह्वाना उछाइव राशयो यज्ञियासः । We approach and place before you these offerings, your share of the

meagre ones. इतवेमं वृषि नो भागधेयं शुभं स एना हविषा विधेम । Who could withstand thy great fighting weapon, the Vajra, the army of Maruts. तिम्रायुधम् मरुता मनीकम् कस्त इन्द्र प्रति दज्रमदधर्वे । Thy cruel enemies are rendered cheerless and unarmed by the circle of your weapon. Tear them off, Oh ! shining one. अनायुधासो अमुरा अदेवाः चक्रेण तां अपदप हजीयिन् ।

In parts of some Riks addressed to Vishnu, Indra is made a twin associate of Vishnu, who takes a helping part in his role of rule. At the outer margins of the powerful original waters, we offer our acts and desires (thoughts) to Indra and Vishnu and praise them who help us cross the paths with safety. स वो कर्मणा समिधा दिनोमीन्द्राविष्णु अपसस्यारे अस्य । जुषेधो यज्ञे द्रविणच वत्सम् अरिष्टं नैः पथिभिः पारयन्ता । Indra and Vishnu are the receptacles of Soma and the creators of the thoughts of all. या दिक्षासां जनितारा मीना इन्द्रा विष्णु कलशा सोमधाना । Indra and Vishnu are the Masters of all bliss and exultation. May they come for Soma with their load of gifts. इन्द्रा विष्णो मदपती मदाना मासोमा यातं द्रविणो दधाना । Let the sounds of speech and the songs of Sthoma singing of Riks protect us. प्र वो गिरः शस्यमाना अदन्तु प्रतोमासो गोयमानासो अर्कैः । Indra and Vishnu increase our regions of Soma exultations. इन्द्रा विष्णो लघन्यार्थं ताम् वीमस्य । May they expand the intervening space and extend our spheres for the livings of our lives. अकृणुत मन्तरिक्षं वरीयोऽप्र धतम् जीवसे नो रजांसि । Indra is helped by Vishnu in his hunt for and fight against Vrithra in the fourth quadrant of the cosmic spheres. Vishnu has traversed the three wide regions of space for helping the living of life. यः पार्थिवानिधिमि रिदु विगा रुहकमिहो रुगावाय जीवसे । Two of his strides of Swar and men fill them with their settled establishments. हे इदस्य कवणे रुर्दृशो जमि ह्याय मर्गे मुरष्यति । No one dares the third one where the soaring birds do not fly. हृतीया मस्य नक्षिरा दधर्पति द्यवधनपतन्तः पतन्निजः । With the four quadrants each of ninety names each, the circular rotnd is

completed. He then throws away. चतुर्भिस्तत्कं नवतिच नामभि
 त्वकन्तवत्तम् व्यती रवी विपत् । The mightiest form of immeasu-
 rable frame even for the Riks, is a fresh youth and he
 goes on (fighting) बृहच्छरीरो विमिमान रुक्मि युवा कुमारः प्रत्येखाह्वं ।
 Let us drink the nectar of food and glorify with our
 large minds, the great heroes (Indra and Vishnu) who
 happily reside in independent splendour on the sum-
 mits of mountains like two good riders in their benevo-
 lence. प्रवः पान्त मन्वसो धियायते महः शूरस्य विष्णवे चार्चित या सानूनि पर्वताना मदाभ्यं
 महस्तस्थतु रवतेव साधुना । We thus improve by the brilliance and
 thoughts of excellent Indra and Vishnu, the two
 moving ones, त्वेषमिथा समरणं सिमीकतो रिन्द्रा विष्णुम् सुतपा वामुरुच्यति ।
 They extend their helpful governing on to the mortal
 who gives offerings into the Agni. या मर्त्यानि प्रतिधीय मानमित्
 कृशाना रस्तु रसना मुख्यधः ताईम् वधति । They thus increase endless
 ly. Great is his heroism who completes the strength
 and power. The son maintains his inferiors, and 'the
 name and fame of the superior parent is beyond the
 splendour of the third heaven in the original brilliance
 of heaven. दद्याति पुत्रोऽहं परं पितुनाम् तृतीयमधिरोक्ते दिवः । Oh, Vishnu!
 you increase your extension beyond measure and
 people are unable to experience your greatness and
 might. परोमात्रया तन्वा वृषान नते महित्व सन्वदनुवन्ति । You, Vishnu, we
 know thy two spaces of the earth, and you alone know
 what is beyond. उमे ते दिशरजसो पृथिव्या विष्णो देव त्वं परमस्य दिस्त्ये ।
 Neither the born nor of the unborn can gauge the far
 summit of your might. नते दिष्णो जायमानो देव महिम्नः परं मन्त माय ।
 You hold up the great gliding heaven and keep the
 front gate of the earth. उदस्तन्ना नाक मृष्वं बृहन्ते दादधं प्राचीम् ककुभं
 पृथिव्याः । He created for man the productive, nursing and
 nourishing mother earth with its ten directions (ways)
 दरावती धेनुमती हि भूतं मृदवमुनीं मतुषे दशस्या । He holds the two all-
 enveloping vaults and keeps the earth with his power-
 ful rays all around. व्यस्तन्ना रोदसी विष्णवेते दादधं पृथिवी मभितो

पुनलैः । Creating Agni, Surya and Ushas, Vishnu made the world extensive for Yajna, the cultivation of life. उरुम् यज्ञाय चक्रयुहं लोचम् जनयन्ता सूर्यं मुपास मग्नि । The powerful ones fought in fights and killed the delight in fraud of the enemy. दातस्यचिदु श्व शिप्रस्य माया बन्धुनरा पृथना ज्येषु । Thrice wandered this Divine one round this earth, glorifying the splendour of his many lights. वि देवः पृथिवीमेव एतां विचक्रमे शतर्षभं महिम्ना । May Vishnu remain most powerful of his powers, for splendour is the name of this ancient and firm one. प्रविष्णु रस्तु तवस स्तनीयान् त्वेवं ह्यस्तविरस्य नाम । I sing the might of your immense power residing far beyond space. तंवा पृणामि तवस मतन्वान् क्षयन्त मस्य रजसः पराक् । Do not hide it from us, if you happen to develop newer forms. सत्तर्पे अस्मदपमूह एतद् यदन्व रयः समिधा चबूय । It is Vishnu who has thus singly maintained all the worlds of three - fold earths and heavens. य उ विष्णु पृथिवीं सुतया मेको दाधर भुवनानि विद्वा । The three regions are full with inexhaustible sweet Nectar and enjoyment of food. यस्य त्रौ पूर्णा मधुना पदा न्यसीयमाण स्वधवा मदन्ति । There is the spring well of Nectar in the highest region of the swift and far going Vishnu which is thus related with all. उरुक्रमस्य सहि बन्धु रित्वा दिष्णोः पथे परमे मध्वतलाः । Let us desire and strive to go and reach his abode where lights are multi-spired and sharpest. ता वां दस्तु न्युष्मन्ति गमध्वं यज्ञगावो भूरिध्या अयासः । Here the highest region of the swift hero shines plentifully. अत्रा ह तदुरुगायस्य वृष्णः पदमव नाति नूरि । Maintaining the beloved regions of immortality, Vishnu, the supreme guardian protects dearly, the ultimate path maintaining its immortality. दिष्णुर्गोपा परमं पालि पाथः प्रिया धामान्यसृता दवानः । Residing in Agni, he knows all the worlds. अग्निष्ठा विद्वा भुवनानि वेद । The greatness of Devas lies in their one Divine splendour. मह ईदानीं समुत्पन्न मेघम् । Whatever was created before dawn or Ushas and whatever is brilliant in the intense rays of Vyushas are all the permanent production of

the regions of the Divine light. They adorn the activities of the one life-giving God - head i.e. असुरत्वं मेकं, उपसः पूर्वा अथि यद्व्युमु महद विजज्ञे अक्षरं पदेगोः क्रतुं देवाना मुप नु प्रभूषन् मह देवाना असुरत्वं मेकम् ।

Whatever be the name and power of the one, all forms and powers are ultimately from the one Agni and the Divinity of all emanations are ultimately known by the one fundamental name of Agni, emerging from the bosom of Ushas. Vishnu is the protector, and he guards the supreme path, keeping the Nector in his hold and dispensing immortality. But Agni knows all the worlds and holds in him the divinity of all Gods. विश्वगोपाः परमं पाति पाथः प्रिया धामानि अमृता दधानः अग्निश्च भुवनानि वेद ।

Agni is the one Universal form of all Gods as he is of the original undefined form in the waters of existence. He is the source of all manifestations of the unmanifested form. The two sisters, the dark and the bright, hide and exhibit all forms alternately. Hence all forms, are known as the manifestations of the one unmanifest Agni. Indra and Varuna etc., are all known as unmanifest embryonics, moving in the basic waters of life. अपादिन्द्रो अपादग्निः । Agni who holds all within him either as the manifest in the light of day, or the unmanifest in the dusk of night, is the source of all including even the Sun, the first of Adityas.

There are therefore the Apri Suktas which serve as the Agni-Hotra formula indicating all states of existence in the one. The name of Agni signifies either Apam-napath, or Materiswa, or the Samiddho-Agni or the Ida. The Apri Suktas therefore speak of Agni-Hotra as the formulation of the entire truth both of the manifest and the unmanifest forms of existence. Even the manifest forms of Adithyas i. e., Indra, Va-

runa, Brihaspathi, Agni, Soma, Surya etc., which move floating in their spheres on the milky ocean of the particles of light in the great firmament are only the originals of the planetary forms alternating between their defined shapes in the midst of clouds of light, known as Parvatas or mountains. Indra is therefore known as roaming on the floating mountains of clouds in company of his greater brother Vishnu, the mighty son of Adithi, and is ever on the search for fighting any threat to cosmic order into the power of order, by constant and swift wandering over the vast realms of the cosmos as the youthful hero. कुमारः प्रत्ये
साहवम् ।

Agni then is the symbol and formula of the entire existence expressed in the small number of Agni Suk-tas which have application in the practices of the formulated Yajna - performances of Agni Hotra. Agni therefore, points out to his many forms either as Vaiswanara or Jata-Veda or Rakshoha etc., in the human bodies, in the earth or waters or Anthariksha or Diva. All particular forms, distinct in light or indistinct in night are all expressions of one and the same Agni. The major Upanishads, Brihadaranya, Chandogya or Isavasya invoke Agni as both the immanent and the transcendent. It is Agni that is the permanent basis of existence in birth or in death, absorbing all as Athri, the eating fire, for transforming into new creation as Ratri. The path of truth is therefore endless covering and encircling both day and night and uniting them in the dawn and ever to show the endlessness of the path, of which the Uttarayana and the Dakshinayana are the complementary sections of the one path of the one journey of the two Ayanas. The Cosmic circle has two aspects one within, one without, the intra-cosmic

and the supra-cosmic, touching on the inner and outer sides of the cosmic circle, known in terms of the names of Rudra and Vishnu, linked by the inter-twining of the layer of nerves i.e., Vayus and Maruths. But their integrity is known by the one name, Agni, and men therefore make Agni their sole stand. त्वमग्ने वरुणो जायसे त्वं मित्रो भवसि यत् समिद्धः त्वे दिशे सहस्रसुत्र देवा त्वमिन्द्रो दाशुषे मर्याय त्वमर्षमा भवसि यत् कर्मानाम् ।

Oh Agni ! the other fires are your different states and they all enjoy thy immortality. त्वा इदग्ने अमयस्ते मन्ये त्वे दिशे अमृता मादयन्ते । Oh, Omnipotent Vaiswanara ! You are the centre of all regions and like a pillar you gather people around you. वैश्वानर नाभिरसि क्षितांनो स्थण्वे जर्नो उपमिद् ययन्थ । Agni is the head of the sky, the centre of the earth and the agitation in the Rodasi or middle regions. सूर्यादिवो नाभिरग्निः पृथिव्या अथो भव दरति रोदस्थोः । You being such a powerful one, the Devas have made you their light too. तन्ना देवासो अजनयन्त देवं वैश्वानर ज्योतिरिद् । As the rays are fixed in the sun, so are all the wealths held in the all-powerful Vaiswanara. आसूर्ये न रश्मयो धृवासो वैश्वानरे दधिरेऽग्ना वसूनि । You are the ruling king wherever you remain, either in mountains, waters, plants or men. या पर्वतेष्वोपधीषु अष्पु या मनुष्येषु तस्य राजा । The two great vaults of Antariksha are the voices of Hota, their son, as skill is of man. बृहती इद् सूनवे रोदसी गिरो होता मनुषो न दक्षत । Thy banners (rays) are carrying the rising Jata Veda for displaying him as the sun to the world. उदुत्यं जातवेदसं देवं वहन्ति केतवः द्यौ विस्वाय सूर्यम् । At his approach the stars are disappearing from the night like thieves. उपत्ये तायवो यथा नक्षत्रा यन्त्यक्नुभिः सूराय विस्ववक्षसे । 'Sun' you are the raft that reveals everything and the creator of light. You shine, giving illumination for all. तरणि विश्वदर्शतो ज्योतिष्कृदसि सूर्य विश्व माभासि रोचनम् । Higher up beyond the sun and around the darkness, we reach the highest light. उद्वयं तमसस्तथि ज्योतिष्पत्यन्त उत्तरं देवं देवता सूर्यं भगन्म ज्योति रत्तमम् ।

It is Savitha that moves in a greater orbit beyond both the spaces occupied by the Sun's light i. e., the dark space of Yama. Savitha illumines both the skies separated by the dark region and rides in his chariot surveying all the world across, athwart, ascending and descending. अ कृष्णेन रजसा कर्तमानो निवेशयन्नमृतं मर्त्यं च हिरण्ययेन सविता रथेनाऽऽदेवो याति मुदनानि पश्यन् ॥ याति देवः प्रक्ता यात्युद्धता याति शुभ्राभ्यां यजता हरिभ्यां । There are three skies, two for the Savitha and one shines in the region of Yama which are on the central axis of the cosmic sphere. Let any one say if he knows it. तिस्रो यावः सवितुर्द्वा उपस्था एका यमस्य मुक्ते विरथाद् । अग्निं न रस्य ममृताधि तस्य रिहवरीतु य उ तचिकेततं । Suparna himself appeared in the Antarikshas, the intervening regions. Where is the sun now? Who knows, in what sky he spreads his rays. विमुण्णो अन्तरिक्षाण्यख्यद् गभीरवेपा असुरः सुनीषः कवेदानीं सूर्यः यच्चिकेत क्तमां यां रश्मिरगतान् । Savitha, the creator spreads his inevitable rays actively through the space between the two heavens and the earth. हिरण्यपाणिः सविता त्विर्वाणि रुमे यातादृषिको अन्तरीयते । He destroys Ameeva i. e., the impediment to metabolism and he goes towards the Sun and through the dusky region and covers the sky. अपामोदां बाधते वेति सूर्यो ममि कृष्णेन रजसायां रुणाति । May the God of unfailing hands lead us in his rear, right into security, avoiding the cruel and the destructive, singing every night. हिरण्य हस्तो असुरः सुनीषः सुमृडीको स्वर्गो यात्यर्वाह । Oh, Savitha lead us now through and inform us of the paths that were well laid through the intervening space beyond the regions of ether. ये यन्थाः सवितः पूर्वोऽथोऽरेणवः मुहुता अन्तरिक्षे तेभिस्तं अथ पचिभिः सुगेभी रक्षात्वं नो अधिच बृहि देव । It is the one Agni that is the head of heaven that travels through the night and comes up in the morning as Savitha, the creator. This mystery is known to the quick moving watars. नृशं मुक्ते भवति नक्तं मग्निः ततः सूर्यो जायते प्रातरुद्यन् मायामृतु यच्चिवना मेतामपोवत्, तृणिश्वरत प्रजानन् । Agni is therefore first

invoked for well-being; इयाम्यग्निं प्रथमम् । Then are invoked Mitra and Varuna for protection इयामि मित्रावरुणा विहावसे and then is invoked the night, the home and residence of the (universe) world. इयामि रात्री जगतो निवेशनीम् । Afterwards Savitha, the creator is called for help in the light of day. All of them put together are invoked in their order thus. इयाम्यग्निं प्रथमं स्वस्तये इयामि मित्रावरुणा विहावसे इयामिरात्री जगतो निवेशनीं इयामिदेवं सवितारं मृतये ।

Ushas, the dawn, links up the paths of day and night gradually into the day of Devas for Deva Yajna. Ushas, the ancient goddess helps in all activities with every protection. पुराणी देवि युवतिः पुरधि रजुक्ते चरसि विश्वारे । The Divine one shines immortal in the bright chariot evolving right activities. उपो देव्यमर्त्वा विमाहि चन्द्ररथा सूत्रता ईरयन्ती । Oh, you Usha, you may be careful of the twin horses of great power that are drawing our brilliant chariot, and evolving right activities. आत्मा वहन्तु सुयमासो अश्वा हिरण्यवर्णा पृथु पात्रसो ये । Ushas leads from the front of the western world and is at the head of all as the banner of immortality. उपः प्रतीची भुक्त्वा नि दिवोऽर्धा लिप्यस्यृतस्य केतुः । Moving upto an exact half of the Ushas you complete the fresh circuit. समानं मर्धम् चरणीयमाना चकानिब नव्यसा वरुह । Illuminating the extending dawn of Agni, she becomes hearty with distribution of wealth. आयती मग्ने उपसम् विमातीम वाममेयी दक्षिणम् निक्षामाणः । Here is the region the mother of Mitra and Varuna who mysteriously sheds the delightful light that saves all. नहो मिघस्य वरुणस्य माया चन्द्रेव भानुः विदधे पुरुषा । With the activity of Devas, the Sun, the eye of the Devas, is brought forth and he reveals the emergence of the world into the dawn of light. कला देवानां मजनिष्ठं चक्षुः सादिरमदत्तं भुक्त्वा दिवसुषाः । Fighting in planned battles with her wealth, she showed me the path of light, Deva Yanam. प्र मे पन्था देवयाना अदधन्तम रथन्तो वसुभि रिक्षतासु । Many are the days when she appeared before the sun rose, for she behaved

like a wanton and again appeared with restraint and control. तपो दहानि बहुलान्यासन् या प्राचीन मुदिता सूर्यस्य । The really wise ones of old remained active in Yajnas with the Devas. त इदं देवानां सधमाद्य आसन् ऋताधानः कदम्बं पृथ्वीसि । The Pitrus found and followed the hidden light and with true thoughts they brought forth the Devas. गूढम् ज्योतिः पितरो जन्वन्विन्दन् तस्य मन्त्रा अजन्मन्नुपासन् । Ushas is therefore the mother and the leader of cows. यवां मेज्ञो वाजपत्नी । The same endless path is for the two sisters of Day and Night, and they serve Agni by turns, being trained by Devas. समानो अथा स्थीरमेतं मन्यान्या चरतवो देवशिष्टे । They never oppose each nor are they mutually unconcerned. The Night and Dawn are of the same mind though different in forms. नमेषते नतस्थतुः सुमेकं नक्षोषामा समनसा दिक्षुषे । Agni is therefore said to be nursed with suckling by two dames, the dusky and the bright (as Devaki and Yasoda nursed the child Krishna) द्वे विक्षुषे चरतः अन्यान्या दत्तमुप धात येते । just as the earth and Heaven protect all creatures from non-being in immensities. Ushas stands for the pulsations of all life and she is said to be the life-giving mother. विद्वत्स्य द्विप्रणनं जौदने त्वे विद्युच्चसि सूनरि । She extends life awaking the dead back to life. व्युच्छन्ती जीवमुदीरयन्ति त्वा । Oh, Usha you are the mother of Devas, the brilliant forces of Adithi, and you shine best as the banner of Yajna. माता देवाना मदिते रनीकं यज्ञस्य केतुं वृहती विभाहि । Surya follows the bright Ushas as man follows woman into light where the powerful ones play and increases their happy relations through ages. सूर्यो देवो नृपसं रोचमानं मयोनयोषा मन्मेति पश्चान् यज्ञं नरो देवयन्तो युगानि वितन्वते भद्राणि भद्रम् । Following the dawn, the Sun rises beautifully as the eye of Mitra, Varuna and Agni. कित्तं देवाना मुदगा दनीकं चक्षुर्मित्रस्य वरुणस्य अग्नेः । He is the soul of the universe, mobile and immobile and extends throughout the space between earth and heaven. आया यकाष्टीथिवी अन्तरिक्षं सूर्य आत्मा जगतः सत्स्थुषवः ।

Safe are the tawny horses of the Sun and they go across space according as one's pleasure is. मद्रा अपा हरितः सूर्यस्य चिन्ता एतत्वा अनुमायासः । Going round the earth and sky in a second, they mount up to the top of heaven. नमस्त्यन्तो दिव आष्टम मस्युः परियावा वृद्धिदीयन्ति सयः । Surya is the centre of the Universe and he holds the great expanse and in this lies his divinity and might. तव सूर्यस्य देवत्वं तन्महितं मया पश्यो विततं संजगार । From his seat the tawny one wears the nights as his home and garments and spreads his garments over all. यदेदयुक्त हरितः सधस्तादा द्राव्यीवास स्तन्तो सिमस्मैः । The sun brings into view the splendour of Mitra and Varuna on either front of heaven. तन्मितस्य एरणस्यामि चक्षे सूर्यो रूपं कृणुते दीप्तस्ये । He is infinitely potent and is borne by the brilliant in light and yellow in the dark. अगन्त मन्यद् दधदस्य पात्रः कृष्ण मन्यत् हरितः सम्भरन्ति । With its twilight, the dawn links up and unifies the two paths, dark and bright of Night and Day i.e., of the Pitrus and Devas, and establishes (sets up) the endless continuity of the same cyclic path of Unity of the entire existence. The same unity of the ultimate reality of the Universe is referred to as having been maintained by the sun after dawn but the source of even the sun is referred to as Agni in the mystery of the Night. Subsisting either implicitly in the Night or explicitly in the day, the ultimate is known as the resident of the home or the house holder either in Night or in Day i.e., Vaivaswatha. मिवास्वान् । The Night is therefore known as the abode of the universe including both Agni and Surya. इयामि रात्रीं जगतो निवेशनीम् ।

The young mother keeps Agni hiding in her cave like the foetus कुमारं माता समुच्छ्रम् गुहाविमर्ति । Agni wakes men towards the dawn as though leading them to the cow. अयोप्यग्निः समिधा जगानां प्रतिधेनु मिवाजती मुपासं । Oh, Agni, you are nice and praiseworthy, and with your plenipotence, you are

dear to men and the guest of the wise. ईद्रेन्नो वपुष्यो विमोक्ष
 श्रियो विश्व मतिचि मांनुष्याणां । Oh, you, Agni, Immortal resident of
 Ushas, peculiar are your gifts. When pleased you be-
 come the carrier of food to the Devas and the driving
 power of Yajna. अग्ने दिरस्व दुषम दिक्षन् रावो वमस्व । जुष्टोहि दूतो रुमि
 ह्यव्याह्नो । अग्ने रथो रथराणाम् । You really become Varuna, Mi-
 thra, when developed. Oh son of courage, you trans-
 form into Viswa Devas and you also become Indra for
 bestowing on the mortal. त्वमग्ने ददणो जायसे यद् त्वं मिन्द्रो दक्षुर्गै
 मलाय । In your wealth, the Maruts sweep. You are
 Rudra and your birth is strange. तवधिये मरुतो मर्जयन्ति रद्र वसे
 जनिम जाह न्विध । Your sphere is placed near that of Vishnu
 by which you get the mystery name of the cows. पदं यद्
 दिष्णो रूपमे निधायि तेन पासि गुह्य नाम गोनाम् । By your wealth Oh,
 beautiful 'Deva', the many Devas bear variously
 and distribute nectar. तव धिया सुह्यो देव देवाः पुरुदधाना अमृतं सपन्ता ।

The dawn then is significant of life. Dawn is
 birth from night into the light of awakening knowledge.
 It is Ushas at the birth of the Sun, the son of Ushas,
 birth of might for light after the completion of Supa-
 rna's growth, the son of Vinatha, ready for the fight
 for Amrutha. Ushas is also the birth of knowledge,
 and wisdom of Saraswathi projecting and producing
 speech. With the emergence of Agni into birth, as the
 Sun, Ushas marks the dawn of birth, might and wis-
 dom, gradually and stage by stage, all representing
 the emergence of Riks from the birth.

At first there is the emergence of Ushas happily
 at dawn as a matron dispelling sin when the winged
 ones fly up. सा पा सोषेव सूनृषुषामाति अभुजती । अरयन्ती वृजने पटती संत
 दत्तातमति पक्षिणः । Oh, You Ushas convey all the Devas from
 above for drinking Soma. दिक्षां देवां धावद् सोमं नीतये अन्तरिक्षा दुषस्व ।
 She would put into us the potential powers of light.

might and speech. वात्सासु धा गोम दशाङ्गदुग्धया सुधा वाजि सुवीर्यम् । She comes to many in chariots from the far region where the rise of the Sun takes place from the mother's womb. एषा युष्मत्पराक्षतः सूर्यस्तीक्ष्ण दधि । Ushas is glorious sight, shining with golden hues. She is the mother of rays and the leader of days. हिरण्यं वर्णां सुखीकं समुत्सुं गर्वां माता नेत्र्यकं मरोणि । She is the glorious eye of Devas, leading the beautiful white horse (the Sun). देवाणां चक्षुः सुभगा हन्ति रेतो नयन्ति सुखीकं मश्नुम् । Oh, Ushas! illumine us with best lights which would create life for us. अस्मे श्रेष्ठेभिर्भानुभिः विभार्थिषो देवी प्रतिरन्ती न आयुः । You maintain our protection with the desired gifts of cows, horses and chariots. इदं च नो दधती विश्वारे गोमदशावदु रध्वजरावः । Usha leads men and awakens through the paths of the five regions of men. श्रुषा वाक्ः पथ्या ज्ञानां पञ्च शिष्टिर्भानुषी बोधयन्ती । The wise ones sing with intent minds over the Divine Ushas which carries the great light. देवीमुपरे स्तरावहन्ती प्रति विप्रासो मतिर्भिजरन्ते । She goes in advance, making the paths easy for journey as she awakens. एषा जने दर्शता बोधयन्ती सुगो पथाङ्गभोती यात्यग्रे । The great one moving in the great chariot reveals the world and gives light at the beginning of the day. बृहद्भा बृहती विभर्मित्योऽप्या व्योतिर्यथा समे ब्रह्म । The dawn is linked up with night at the end of days, and like yoked ones they strive together. देव्यजते देवी अन्तेष्वक्कसु दिशोऽनुष्ठा उपसो यतन्ते । The cows (rays) bring back nights and give light like the arms of the sun. सन्ते नावः तम आर्क्षयन्ति व्योतिर्भिरुन्ति सवितेव बहू । She moves along the path of light and truth, easily as one who knows well, and needs no notice of the directions. ऋतसा पन्थां सन्वेति साधु प्रजानोव न दिशो गिनाति । The dawns therefore link up with nights at the end of days and like yoked ones, they strive together.

The next stage is one of increasing might with the power of Vayus and Maruths, the vigorous armies of Rudra. The same are ultimately the powers of Indra.

and also of Suparna who opposes Indra in the region of heaven for Nectar to release his mother from bondage and also to help even his twin brothers, the vile Kadrus. We invoke Tharkshya, the fighter and the controller of difficulties for our well-being. अरिष्टनेमिम् कृतनाजि माधुम् स्वस्तये तार्य्यं मिहाहुवेम । He quickly crosses the five regions of man, just as the Sun courses the waters with his light as a raft. सप्रपन्चिद्यः शक्ता पञ्च कुण्टी सूर्य इव जोतिषाऽग्रस्ततान । Encouraging his might as we do to Indra, we might get into him as we get into a ship for our well-being. इन्द्रस्येव रति माजोहु वानाः स्वस्तये नावमिवा रुहेम । They know what is beyond in the realm of Yajna in the fourth cave beyond the regions of the creator and the sustainer, Savitha and Vishnu. Bharadwaja made the Brihathi for Agni. अविन्दन्ते अतिहिते यदासीद् यज्ञस्य चाम पत्नं यथायता । धातुर्धृतानात् सवितुश्च विष्णो भैरवाजो बृहदा चक्रे जग्मनः । The young woman of four braids resides in the wisdom of sciences, symbolised by the affinity of unity. चतु षड्यर्दा युवतिः सुपेशा पूत प्रतीका द्युनानि वस्ते । Suparnas remain in her where the Devas hold their shares of offerings. तस्यां सुपर्णा वृषणा निषेदतु यंत्र देवा दधिरे भाग वेयम् । One Suparna entered the ocean and there he watches this whole world. एकः सुपर्णः स समुद्रं साविवेश स इदं विद्वं भुवनम् विचष्ट । With fully developed minds we find that His Mother talks to him and that he talks to the mother. तं पाकेन मनसापश्य मन्तित स्ते मातारेऽलिह सऽ रेळह मातरम् । The wise ones call the single one by the many names of the Devas who hold on to different Chandases Grahas and Sthomas used differently for definite purposes in Yajna. सुपर्णं विष्णोः कवयो कवोभिरेकं सन्ते बहुधा कल्पयन्ति । छन्दोसिच दधते अश्वरेषु ग्रहान्जो मस्य मिते द्वादश । Similarly, Saraswathi is the mother of wisdom and she is the powerful keeper of sciences. Oh, Saraswathi ! improve the divine sciences of knowledge, the children of thy mysterious showerers. सरस्वती देवनिदो निषर्ह्य प्रजां विश्वस्य वृत्तयस्य मायिनः । You know and flow powerfully

through the many even and uneven tracts of the several regions. उत क्षितिभ्यो अदनी रविन्दो विषमेभ्यो अद्रवो वाजिनीकती । You are the divine Saraswathi, the guardian of intellects May you, the powerful protector, maintain us with your powers. प्रणो देवी सरस्वती वाजेभिर्वाजनीवति धीनां अविश्वस्तु । Since you keep treasures of wealth, you are invoked like Indra for over-coming Vrihtra. भस्वती देवी सरस्वत्युपवृते इन्द्रं न वृत्रतुर्वे । You cut the path for us with the compass like Pusha. रदा पूषे नः सनिम् । You are invoked for every power, for you improve the powers of the five classes of the seven foundations in the three regions. त्रिषधस्या सप्त धातुः हव्याभूत् पञ्च जज्ञा दध्मन्त्यो वाजे । Saraswathi! You are made grand (Brihathi) as a chariot by Vibhva and by the sympathetic singing of the wise. प्रथदिव वृहती दिम्बने ह्योप स्तुत्या चिकितुषे सरस्वती ।

The full powers of Indra are slowly developed more and more strongly through the stages of Suparna and Saraswathy, and they are the original gifts of dawn, strength and potency of Ushas; साऽस्मान्नु या गोमदस्ता वदुक्कम्मुपा वाजं सुवीर्यं and Ushas thus brings into view, the eye of the world as the white horse i.e., the Sun. The Universe is therefore called the one chariot led by the one horse of seven names i.e. the Sun and the seven fold hues of his rays. रयमेक चक्रमेको अश्वो सप्तनामा । Agni is born first of the Divine ones at the bottom of ether in his own home, the water, without feet or head, they being hidden in the heart of life, as the prime one in his own residence. स जायत प्रथमः पथ्यासु महो बुध्ने रजसो अस्य योनौ । अपादशीर्षा गृह्मालो अन्ताऽऽस्यो युवानो वृषभस्य नीले । At his birth, Agni is the undifferentiated, called Adithi among the Devas, but as the guest in the fully developed and conscient human being. विश्वेपा मदिति यैश्वियानां विश्वेपा मतिवि मनुष्याणाम् । Agni is the delightful one of the Devas and let Jata Veda be pleased. अग्निर्देवानामभव आहूयानः सुन्दरीचो भवतु ज्ञातवेदाः ।

In the womb of the original Divine Waters, Agni the concretised living Fire, floats with the potentialities of everyone of his powers in his undifferentiated form but capable of working out all his activities bearing the name Viswa Karma but not yet as Viswa Rupa. यतो भूमी जनयन् विश्वकर्मा विद्या मीर्षोन्महिना विश्ववक्ता । All through his being, he has eyes, mouths, hands and feet. विश्वतश्चक्षुस्तद्विश्वो मुखो विश्वतो बाहुस्तद्विश्वतस्तान् । He is the primary living being, the basis of all life, अष्टिष्ठान मारंमणम् and the primary living shelter which later entered all the rest. प्रथमं चक्षुश्चक्षुर्विविधः । He is the original one of Devas, even in name, and is the one problem of all problems, the Samprasna and into him all other problems enter. यो देवानां नामधा एकावतं संप्रथमं भुवना संलभ्या । It is he that is the parent, creator and multiplier, and he knows all the regions of the Universe. यो नः पिता जनिता यो विधाता धामानि वेदं भुवनानि विधा । It is the Yajurics who manipulate Agni in many ways that have invented the Yajna. समृत्विजो बहुधा कल्पयन्ति सचेतसो यज्ञमिमं कल्पयन्ति । Only one Agni is reared in many forms. एक एवमिदं बहुधा समिद्धः only one sun shines over all the world. एकः सूर्यो विश्वं मनुभवति and only one Ushas illumines all this. एकैवोषाः सर्वमिदं विभाति । Only one became all the many in all the whole universe. एकं वा इदं दिवभुज सर्वम् । The whole of existence is one happy moving chariot of living residence with three wheels, splendid banners and an extensive seat of far-reaching circumference. ज्योतिष्यन्ते केतुमन्तं त्रिचकं सुखं रथं सुषदं भूरि वारम् । We invoke for a safe drink that excellent one who is associated with varied gifts of creation. त्रित्रामषा वस्ययोगे अग्निजले तं वां हुवे अतिरिक्तम् पिबथे ।

The one Agni of infinite power and activity called Viswa Karma becomes the Chariot of Viswa Devas when full manifest as Viswa Rupa. यज्ञियस्य यो रथम् दिशतिम् ह्येतारं मतिषिम् विभावसुम् ।

VEDIC OUTLOOK

अग्निचयनः

Agni Integrate

Integrate Agni is Agni incorporate. There are manifold powers of Agni, and Agni, is said to be the Adithi, the mother of all the Devas. अदितिर्यदियानम् । The unity of all the powers is the form of Viswa Karma, and the unity of all the forms of the powers is the frame work of Viswa Rupa. The integral constitution of Agni, the soul, into the volitional, mental, perceptual and functional in the unity of the factual activities, and it is the source and basis of Purusha, the person or constituted existence.

There are seven-fold layers of the seven-fold constitution of Agni. Every creature accompanys Agni and passes through all the strata of his constitution and is refreshed with every renewal of every cycle of movement. Even the splendours of the visible sun are the unfolding into visible light of the latent splendours of Agni known only to the perceivers of facts in the extensive darkness. The seen truth is only a fourth and that seen by the mind has extension three-fold greater than the seen. We have to meditate with concentrated attention on the implicit glories of Agni for close scrutiny and understanding to make them explicit.

Agni refreshes the persons, renews the tissues and thoroughly reforms the whole constitution of all cre-

atures out of himself, the inexhaustible and immortal soul of all beings, Manus, Rishies, Devas, Gandharvas and Mortal beings. He is the supreme soul, the sole creator of all forms and frames, and is the potent background within and around all forms of individuals and of the universe. Agni is the potent soul of the creative waters of infinite existence, and the creative waters are known as Prajapathi, the creative lord and soul of all individuals, who emerge out of and merge again into the waters and thus ever continue to live, move, and have their being as infinitesimals in the living and ever running waters of the flood of time. Retus is the living flood of Pranas and is the brilliant universal soul of individuals. The waters of Prajapathy, called (Kaha) are the Hiranya Garbha, the soul of the condensing form of the egg in the watery home. It is this Agni or Hiranya Garbha that holds, releases and takes back all into his embrace either to refresh, renew or transform all individuals in their turn into fresh gems when voluntarily entered into the Agni, in the spirit of the highest sacrifice. Among all Gods, the dear name of the one God, whose name is to be remembered and meditated upon for the survival and renewal of individuals through the parents, is searched for and is found out to be Agni कस्यन्तम् कतमस्या मृतानाम् मनामहे चारु देवस्य नाम । को नो मया अदितये पुनर्दातुं पितरं मातरं च द्रक्ष्यम् । अग्नेर्वयं प्रथमस्य अमृतानां मनामहे चारु देवस्य नाम । स नो मया अदितये पुनर्दातुं पितरं च द्रक्ष्यं मातरं च ।

Agni is the centre of Vishnu, the Viswa Rupa, and Vishnu is the all enveloping circumference of the three, extended spheres of Agni in the three intra-cosmic regions. Agni is therefore said to be fit for being noticed and meditated to be developed in the central nave or Nabhi of Vishnu दिष्णो नभिः अग्निवैतस्यः । The waters are

the Prajapathy that gradually become denser and denser to form the Anda as the result of the cosmic metabolism (or Brahmoudana Pachana) or Havirdhana in order to feed region after region and to reproduce the beings thoroughly reorganised in the warmth of the fire of the embrace of the Pridhivi and Diva, the mother and father. The waters अणुः are the sources of the individualising Andas just as Agni is the soul of the universe, or as Viswakarma is of the Viswarupa. The Agni and the waters are the universal soul and the universal constitution, the resident and residence, the frame of the original Home; and they, the soul and the Home, are inseparable either in their atomic or mighty states of existence just as the centre and circumference of a circle are inseparable and always go together, implying one in the other of the two component aspects of only one. The soul and its skill build the web, i.e., the garment. They always remain together and are inseparable, as the Githa too puts it, क्षेत्र क्षेत्रज्ञ संयोगात् तद्विद्धि । It is difficult to cognise the soul in its many moves whether in the developing state of its tangible fresh constitution or in the stage of throwing off of the old one उत्कामन्ते स्थितं वापि भुजान्वा गुणान्वितं विमृडा नानु पश्यन्ति पश्यन्ति ज्ञानचक्षुः । The soul always moves along with its constitutional roots and rudiments of its ever developing and ever accompanying Thanu. यतोरेव यदवाप्नोति यथाप्युत्कामतीश्वरः गृहीतैवानि संयाति वायुर्गन्धा निदध्यातु । The soul is in fact the potent source of life, its constitution and activity. Agni is always in one or other of his residences. सतद्वरेह मदति which are extensions of the soul. सततु of शततु । It is only the living body that grows and works, not the dead and discarded sheath. The soul has power to weave for itself sheaths after sheaths of the body to suit its changing requirements. As the body daily

wears off its superfluities of hair, nail and skin, it can make good the loss by a regenerative process, just as a live tree alone puts forth its new crop of foliage, flower, fruit and seed, year after year, as the old ones drop off. The soul is therefore spoken of as ever accompanied by its *Thanu* or constitution. सतनूरेव भवति । The universe is the constitution of the cosmic soul as the tangible body is the web and garment of the individual soul. The soul and the constitutions continue to coexist even in the finest states pervading the oceans of the creative waters or *Prajapathi*. The homogeneous potent flood of the *Retus* is thus referred to as the form of *Prajapathi*, the Creative soul of individual existence. The *Maha Bharata* also puts it as आत्मातु शुक्रमिदं देवतं महत् तस्मात् सर्वत्रयशेन निरूप्यतु शुक्रमात्मनः । *Retus* is the God of all Gods and is therefore held pure and secure, being the nearest and dearest to all kinds of relationship either of the consort or of the offspring, even in the future distant generations. आत्मा पुत्रस्तु दिक्षेयः, आत्मापै पुत्रनामासि अशादशात् संभवसि । The potential powers of the *Retus* i.e., the *Visve Devas* inhere in it as many *Pranas* in the one *Prana* of *Agni* and multiplies into manifold *Pranas* in a flood or *Angirasas*, gradually forming into specific groups of what are known as cows and horses यस्मिन्नश्वास ऋषमास उक्षणो वसामेषा अवसृष्टस आहुताः as also the *Saptagwas*, *Navagwas*, *Dasagwas* etc. Every act and fact of perception, intelligence and all other principles of life, have a place in *Dharma*, provided they contribute to the security, elevation and realisation of the soul of the individual, amidst society, family, friends and children of even distant generations. Every item is dear to the soul as long as it is contributive but not detrimental to the progress of the soul as *Yajnavalkya* put it in *Brihadaranya*. The wife is dear not by the desire

of wife, but for the sake of the soul. नवा नरे जायते कामाय जाय¹ प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । In this way children, knowledge, strength, spheres, Devas, creatures and all become dear to the soul if they contribute to the soul-progress. Retus being thus considered as the soul, its purity and progress are the aim of Vedic Kratus of the sowing, rearing and developing i.e., of Adhana. Hothra and Chayana of Agni so that the purity runs continuously through generations, of unfailing continuity in the flood current of pure knowledge. The Kratus preserve life, its purity, continuity and wisdom gradually expressed into Vak, the word of knowledge in unabated and undaunted expression.

Prajapathi as the waters is addressed as the all-powerful having in him everything that is to emanate, and capable of bestowing on us whatever is desirable to make and keep us masters of all possessions of real wealth. There is nothing in the world that has not its place in Prajapathi. प्रजापते नत्वदेतान्यन्यो दिश्वामातानि परिता बभूव यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पत्न्यो रवोणाम् । He gives soul and power, and his Government is devoutly attended upon by the Visve Devas. य आत्मदा बलदा यस्य दिश्व उपासते प्रशिषं यस्य देवाः । Life and death are his shades of immortality and mortality, and we give our offering to that God. यस्व च्छायामृतं यस्य मृत्युः तस्मै देवाय हविषा दिधेम । He supervises the waters that contain Daksha and brings out Yajna i.e. the skill that creates systematically. यधिदापो महिना पर्धपश्यत् दक्षं दधाना जनयन्तो रंक्षम् । Let us give our offering to him who is the only God above all Gods. यो देवेष्वधि देव एक आसीत् तस्मै देवाय हविषा दिधेम । The great waters, that produce Agni, spread and increase, being pregnant, and they contain the one life of the Devas, Hiranya Garbha or Hiranya Retus. There is one God who is the life of the life of the Devas. To Him we give our offerings. आपोह यदभजन्ती हिंन्

गर्भे दद्यात् जलपन्थी रमि । ततो देवानां समवर्ततासु रेकः । Prajapathy is the one life of the waters that are plenipotent and he is said to be the soul or Atma of the waters even in the individuals. Agni is the soul of the waters which serve as the many-sided home and body of Agni. Agni in the waters is said to be ever accompanied by Thanus or extensions सतनुरेव भवति । for the waters are the flowing waters of Pranas that reside in all beings, animate and inanimate. Devas. Rishies, Pithru etc. प्राणोहसर्वस्वेन्द्रो यच्च प्राणिति यच्च न । The Pranas are also known as Angirasa or the floods of fire or अग्नोहिरेसाः अगिरसाः । The Devas attend on Prana and the offsprings depend upon and follow Pranas प्राणं देवा दत्तवनेप्राणं प्रजा अनुव्रते । Ayu is the supreme protector आयुर्देवः पालयितो । The eight-fold flood of Apaha or waters are the seven great floods, and the eighth is the flood of their powers or Apasaha. They are said to be chaste Matrons as well as Patrons स्त्रियः सती सा उमे पुंस आहुः । The seer understands this but the blind one does not पश्यदक्षणां न दिचेत दम्बः । The wise son who understands original conception becomes the father of the father. चरित्यः पुत्रः सईमाचिकेत यस्तादिवानात् सपितृष्पितासत् । The eight fold Apaha sustain themselves using the bones as their fuel. अस्थिं कृत्वा समिधे तदध्यागो आसादयन् । The Devas have made their union in Retus, the seed, and entered man. What are known as the essential waters have entered the body as Pajapathy and are within the body. रेतः कृत्वाग्ने देवाः पुरुषमाविशन् । The Devas have made the mortal as their home and entered man गृहे कृत्वा मर्त्यं देवाः पुरुषमाविशन् । Under the covering of the skin, everything of the vast universe is held together residing within the body त्वचा प्रावृत्तं तस्मैवा सम दधन्मही । दत्तच्छरीरं मशयत् संधवा सम्मितम् सहत ।

The body is the human chariot and the Agni in it is the Divine charioteer. The chariot when used for pleasure is human only but when used for purification,

elevation and progress the chariot is divine. We therefore employ Agni for strength and friendliness. स्वर्गायै देवयो जुज्यते कामाय मनुष्य रयो । अग्निमुनग्निं शक्ता पुतेन । Agni is therefore set up and developed by the methods of Adhana and Chitthi, each of which is repeated thrice for surer effects. सुधावे पुनराधेय एवं पुनश्चिति योजा अग्निदेयेन नाधेति पुनराधेयं साधायत्ते यदग्निना चित्येन नार्धुमात् पुनश्चित्ता चित्वीत ध्रौत्येव । The first Chitthi is for the uplift of the self, the second for that of the offspring, and the third is for the progress of the third generation. आत्मावे प्रथमाचितिः प्रजाद्वितीया नपात् तृतीया । After the first Chitthi is performed, the Yajamana should not approach his wife. After the second, he should not touch any other woman, and after the third Chitthi, man should not show or lose his seed any where. प्रथमं चित्वा न रामा मुपेयात् द्वितीयं चित्वा नान्येषाम्निवः तृतीयंचित्वा न कंचन रेतोवा एतन्नि धीयते ।

These aims and methods clearly indicate that the Atma is protected and saved with discipline for progress and is sown for the sake of the second generation to proceed into the third and so on. Thus the Yajamana is one who goes on performing the Yajna of life, developing the fire with fuel into more and more progress. The Vedic injunction therefore states that the Yajamana feeds the fire. अग्निहोत्रं जुहोति यजमानः । When the Brahnavadins are pressed and asked for stating the ultimate objective Devatha, for whose satisfaction the Chitti is performed, the Devata is then stated to be Prajapathi, and that the offering for Prajapathi is of Atma i.e. of itself. कस्य देवताया अग्निर्धायते इत्याहुः ब्रह्मवादिनः प्रजापतय एव तस्य कं हविरित्यात्मनेव । When everthing remains as the pulsating waters, it is Prajapathi. आपोवा इदमासन् सलिलमेव सप्रजापतिः । In the sheaths of the lotus, the Prajapathi became Vayu grew very impulsive and agitating, and knew no stability. पुष्करपर्णे दातो भूतो अलेख्यत सप्रतिष्ठा नादिन्दत । He

found the nest, the abode of the waters स एतस्यां कुलाय मपश्यत् । The Prajapathi then put the Agni in the centre of the waters and developed him. स एतं प्रजापति रपांमव्येष्मन्मि मचिनुत् । This is Agni who resides in the waters. इयं वाग्निः । The Devas have reached heaven in the company and aid of Agni अग्निना वैदेदम्वर्गं लोकमायन् । When they returned devilish parasites pursued and harassed them. तान् परान्वा आह्वान पश्चान्वाचेत्स्व रक्षांस्वाजघांसन् । So the Devas invented the Yajna called Vithrunna and drove away the devilish parasites. ते देवा एतां वितृष्णी रपश्यन् तानी रक्षामि अपाभन्त । They did it with the purpose of protecting their home or constitutions of their own bodies or their offspring or of a distant lineage यदमेसन्निति इ वा अग्निर्धायते । This method of improving the fire is performed with one's own soul, सात्मानमेवाग्नी चिनुते, for the soul, given as an offering, into the fire, improves also and continues safely in the constitutions and then moves into the constitutions of the future generations, through the offspring, in the form of the homes of the soul. If Chayana of Agni is performed in all its detailed perfection and if woman is approached, one would only dissipate and not prosper potentially. यदग्निं चिनुते यदुपेया द्रवसा व्यथ्यते । The soul prospers and becomes improved along with Agni if Chitti is observed in strict accordance with the nature and form of the life-constitution of Pranas in the measured terms of Pasus or the measure of Pranas of knowledge i. e. in the measures of the metres of Veda यथारूप मग्निचेत्स्वो । Then the Yajamana develops in the perfect manner and he will not develop irregular forms and constitutions नास्त्वापररूपं जायते । The stages of development follow the measured paths of Pranas of Gayathry, Thrishtup, Jagathy, Anushtup and Pankthi गायत्र्याः प्रथमां चितिं संचिता अभिचुजेत् त्रिष्टुभा द्वितीयां जगत् । तृतीयां अनुष्टुभा चतुर्थीं पंचत्वा पंचमोची यथाक्रमं मग्निचिनुते नस्त्वापररूपं जायते । These are really the five life

pulsation known as Prana, Vyana, Apana etc. प्राणो वै प्रथमाविति : व्यानो द्वितीयापानं तृतीयम् । The developments of Prana and Apana grow into Ida or sounds of speech. The Pasus are known as Ida, and with Pasus Prajapathy is improved and (increased) प्राणापानयो रैवेन समित्वा इवाया वा एष विभक्तिः पशव इवा पशुभिरेकैः विभुते । Agni is to be increased after the increased Prajapathy is informed in expression, प्रजापत्ये प्रोक्ष्यामि अतव्यो । The Aswa or movement of Prana is of Prajapathy प्राजापत्योऽश्वः । Therefore the horses in the front and at the back, represented by the bricks placed in Chayana indicate the form of Prajapathy. अस्वा अभितस्तिष्ठेतां स्वाव उत्तरात श्वेतां दक्षिणतः ता अलम्बमिष्टका सुपदभ्यात् । The golden vessel full of sweet Nectar is offered to Brahma and it becomes fully sweet हिरण्यपात्रे मधोः पूर्णं दक्षिणे ददाति । The Yajamana becomes sweet, like nectar, and he gains long life of many years with many powers, for Ayu alone holds the many powers. मयव्यो भवति शतमानं शतसु वै पुरुषं स्वातर्हस्यं आयुरेव दीर्यं मयव्ये । Ayu is the highest of Pranas आयुः प्राणानां उत्तमम् । The Pranas are the Visve Devas and with Pranas, one has to keep himself ready to give, प्राणा वै विश्वे देवाः प्राणैरेवेन मुद्यन्ते । The Pranas are the purifiers, and the Pasus or sound - expressions are born of Pranas प्राणो वै पक्वमानः प्राणादधि पशवः प्रजायन्ते । The waters are the purifiers and from the waters, creatures are created आपो वै पावकाः अन्नः प्रजाः प्रजायन्ते । for waters create children from Agni, the one purifier. यदप्रये पावकांश्च प्रजामेवास्मै तेन प्रजनयति ।

The Devas approached Agni when they had to fight the Asuras. Agni then entered into the accomplished and arranged himself in three ways, partly in Pasus or Pranas, partly in the waters of knowledge, and partly in the Aditya अग्निर्दिजय सुपदभ्यान् तृतीयममुष्मिन्नादित्ये । Since Havis is offered to these constitutions of Agni, they are fed and replenished and kept continuous. यदेतानि इतीति निरुपवन्ते

तन्मिवायं तत्तन्वत्समरति । Agni is ever accompanied by his constitutions and he is ever established in all his splendours which are the spheres of existence and the foods that fully feed the spheres. सतन् रेवंतत, सतेव आधीयते इमेव खोकाः एतानि हवीषि इमानिव खोकानाष्टाति । The various spheres and regions of cosmic existence are always on the shifts of cosmic metabolism, each acting as the food of its next, and all remaining in the states of preparation of food or Havi-rdhana in the total process of cosmic transformations or Brahmandana Pachana. Agni therefore extends with his worshipable forms and they are pure and purifying in the series of their cyclic emanations या अग्नेयास्तन्व आसन् तामिरुदकामत ता एता पदमाना पाक्काः शुचयः । They are pure, purifying, and brilliant.

Yajna is the vehicle of Agni i. e. the first outer manifestation of Agni यज्ञो अग्नेर्वाही । Agni has entered the horse अग्निर्वा अश्वे प्राविशत and has come here after taking the dark imperceptible form within beings, wood and stone etc. कृष्णोभूत्वा सो अजागच्छत् । The setting up of Agni is the beginning or commencement of Yajna यज्ञमुत्तमग्न्याधेयम् । Agni is set up by bringing the Arani and churning him out of the oceans of existence अरणी आदाय अग्निं मधित्वा घटत । When Agni is created, Agni Hotra is also created as a consequence. अग्निं दैत्यश्च मग्निहोत्रं मन्दसज्यत । Oh Agni ! Your developments are seven. You have seven fuels, seven tongues, seven seers, seven loving regions. You know seven invokers and have seven mothers. May you be ever full with the integrity of unity. सप्त ते अग्ने समिध स्तम जिह्वा स्तमर्षवः सप्तधाम धियाणि सप्तहोत्राः कनुदिद्वान् सप्तरोनी रष्टणत्वा धृतेन । These were the frames of Agni and he always moved out with them. एतादृशीर्दा अग्ने तन्वः आसन् तामि रुदकामत् । His pure and purifying frames are the pure and purifying Pranas, waters and Paspas. ता एता पदमानाः पाक्काः शुचिः तस्य या पदमाना पाक्काः सनूरासीत ।

Atma is the essence of sincere offering, and in all offerings the Atma is purified.

Agni is the undeteriorating essential Rasa that upholds and sustains all with his essence. *हिरण्यं सुपांस्याति स्वनेनैवैतं रेतसा समश्नयति।* So the supreme soul is Agni, the light of the world. He is Vayu in the middle region and is also the sun in the sky. *अग्निरेवासिन् लोके ज्योतिर्भवति वायुरन्नरिक्षे सूर्यो दिदि।* Atma is his cousin intelligence, wisdom to be invoked and meditated upon. *आत्मा वा आहन्तीयो भ्रातृव्योश्चिष्यो।* Together are these Vaiswanara who digests, in the Anthariksha, with Garhapathya, and Ahavaniya his belongings. All these are the constitutions of Agni. They remain together and are inseparable. He is then untouched by any filth for Agni, the Rudra and destroyer of filth is with him. *सह वा इमे अग्नेस्तन्व इयमोदन पचनो अन्तरिक्षम् गार्हपत्यो यौ राहव नोयो योवा अत्यैता अव्याकृता धत्ते स पाप्मना व्यवर्तते।* पातकी उत्थरुद्रः।

Therefore after an individual soul has entered into the universal Agni of the waters, the source and back ground of all creation, he is again born from the same Agni completely refreshed for renewed life, like a fresh and pure gem. The universal Agni is unindividualised and is integral and it is therefore said to be even and calm until there is the stir of the sweet will to create. *अनिहृक्तो वा एतर्हिग्निर्वायव्यावृत्त स्तस्मा दुपांश्वन्वाह।* Sheltered is the home of Agni and soma is the container of the seed. *छन्दसि वा अग्नेर्योनिः सोमो रेतोषा।* Agni is sown in the measured shelter and transported gently. The seed is re-arranged in the home. Hence the foetus develops in the home or abode. *वच्छन्दोमि र्युष्य सौम्यम् व्यूहति तस्माद्योनौ गर्भा ब्रून्ते।* They are evenly held and maintained. The creature is also of Agni, and Agni is the abode of all the creatures. *पञ्चर्वा अग्निः पञ्चोरेष योनिर्विब्रूयते।* The seed is

living and active. रेतोऽपस्या । Since life grows under closed shelter, the essence is said to be held in the abode. यदपसा उप दधाति योना वैव रेतोदधाति । When innocent creatures are being developed for birth, they are held under shelter. Varuna must be received in the wake of active power and then the centres of life are laid and assorted. वरुणो गुह्यमान् अपस्य । अनु प्राणभूत उपदधाति । When Retus is fresh, it carries within it, life, consciousness, sight, hearing and the sound of a voice. रेतस्येव श्रुक्ते प्राणं मनश्चक्षुश्चोक्षं शब्दं दधाति ॥ Hence the creature is born living, seeing, hearing and crying. तस्मान् प्राणन् पश्यन् श्रवन् रदनं पशुर्वायवे । Those parts that possess important life pulsations i.e. the life centres of Pranas are placed foremost, indicating that they are first formed. अक्षं पुरो भ्रुविति यः प्राणवतीस्ताः पुरस्तादुप दधाति । That which is the first develops Vasishta. Bharadwaja's is developed by the Pranas on the right. Jamadagni by the rear ones. Viswamitra by the superposed ones and the central Pranas holds the undivided all potential Viswakarma. याः पुरस्तादुपदधाति तानिर्दक्षिण आग्नी यदक्षिणस्तामि नैरद्वयो याः पश्चात् तानिर्जमदग्नि या उत्तरात् तानिर्दिशमिश्रो यामध्ये तानिर्दिश दमा । All the developments run concurrently along similar and parallel lines in the march of seasons and thus grow full i.e. the material growth in space accompanies the rounds of time-rhythm. They are therefore said to be held in equity since they are equally active. समान प्रभृतयो ऋतुव समानोदकाः । They are all brought into action in one pulsation of the Prana of vocal expression. एकया व्याहृत्या व्यावर्तयति । Therefore the many aspects of the year are held in the one equal measure of the year's composite round. समानस्य संस्वरस्य वानारूपणि । This implies that the seasons are held entire in the essential flow of the offspring. i.e. in the constitutional set up or arrangement of the seed, the Retus. रेतस्येव हिते कव्यनुदधाति । Therefore when the seed is sown, it is

both in accordance with the flow or march of seasons. तस्माद्रतो हितम् ऋतुं सुप्रजायते । The Vayus or pulsations of life follow the flood of seasons; being held in them. ऋतुव्या अनुकार्यव्या । Therefore the seasons contain the life of time. ऋतुव्येव प्राणं दधाति । Thus all go round and round undying. तस्मादेते समानाः परियन्तो नन्वीर्यन्तेह । The showers are held in and carried by the Vayus. तस्मात् वायुं वृष्टिं वहति । Hence what is called as the Apaha is the permanant knowledge that is in all creatures as the background and foundation of all creation. संज्ञानं वा एतत्पश्यान् यदापः and that is said to be the developing Agni with the sowing of the seed in the waters of Knowledge or Apaha. पश्यान्मेव संज्ञाने अभिचिनुते ।

'Adhana' and 'Chayana' are the formulated principles of the methods of sowing and developing of life which implies the sowing and developing of the fire of knowledge, the concurrent background of life. The details of the rituals of 'Adheya' and 'Chitti' proclaim the principles of life operating in the emanatings tangibly into life-forms from Agni, the soul of all existence through its constant constitutings into the web of the matrix, as also its constituent strands of space and time. This is the inherant and permanent play of creation consciously carried on and warmly enjoyed by Agni, the soul of reality, from whom we emerge and into whom we merge for renewed emergence, with the innate purity and effulgence of a "Jem". The bricks called Prana, Bhrutaha, the carriers of life pulsation, are advised to be laid as ten for the secure continuity of life. आयुर्मेवाहीति पुरस्तादुप दधाति for nine are pranas in the constitution and the centre of them all is the tenth. नवमे पुरमे प्राणा नाभिर्दशमी । But the greatest splendour of life is the voice. शब्दं प्राणानां उदीरुहत्तमम् । The others belong to the different regions of Angirasas in the front and of

Adityas in the rear. अग्निरोधामालोऽन्यो वेपुरस्तात् । The Pranas of the lower region form a useful support for the upper ones and they all work in unity. अथरः प्राण उत्तरेषाम् प्राणानां सर्वभक्षः । Prajapathi, having created the offspring, wanted to be their head and brain. प्रजापतिः प्रजाः सृष्ट्वा तत्सामकमयत् सर्वास्त्वामिति । He moved on with them and became the brain of those Pranas. तानिर्निर निहीत तत्साम् सर्वाऽभवत् । The entire number of Pranas in the person are twenty one by whose unity, the soul is represented and the covering of the ant-hill represents it as seven-fold. एकविंशो वै पृथ्वीं यामनेवास्वात्मा तं क्रीणाति समधातृणां इत्सीक वपा प्रतिनिदधात् । The Pranas in the head are seven-fold and the entire person is sustained and supplied by the Pranas. सप्तवीर्य्याः प्राणाः प्राणैर्यौनत्समर्धयति । The Pranas in the head are the source of strength of the eye, ear and voice. प्राणाः शीर्षन्वीर्यं चक्षु श्रोत्रं वाक् । This is the division of Indriyas and when separated and divided, is known as the unintelligent dead brain. The intelligent is the essence and is fed by essential fragments. व्युधेन्द्रियम् वा एतदमेध्यम् मृतशीर्षमिति वा एतद्वृद्धः मेध तिरस्कम् रुद्धिरस्य शक्तः प्रत्यस्वति मेधमेवेन यज्ञिय करोति । It is fed within the covering of the pot which gives it security and steadiness and serves creatures with Pranas. उरव्याः । पशवः प्रत्यस्वति प्रतिशमेन्द्रमयित्वा प्राणैः समर्धयति ।

The brain is thus the active part. मेदो वा एव पशतां यत् कुर्मः । for it is on the brain that the development of creatures depends, एत मेवेतम् मेधमभि संजानताः पशव उपतिष्ठन्ते । In its form, it hold both the sky and the earth, and hence the Manthra says. महीधवीः पृथिवीचन्दति ।

Just as there is oneness in the functioning of the several spheres of the outer world, there is also a united functioning in the several regions of every body by the total unity of the several Pranas under the spur of the one Agni. The Pranas of the superior regions

are assisted and maintained by the lower Pranas, and there is a continuous co-operation between their different performances, all directed by the central soul of the Agni. Of them, two main functions take different forms in all classes of beings as well as in the human beings, in the masculine and the feminine forms. Between them there is the functioning of one united course of life for carrying on the creative process which is deep and innate but quite unawares automatic in its outward recognition of action. Being separate in two bodies, the powers of the waters of the one attract the powers of the waters of the other, until both undergo mutual sacrifice to form into one Anda by their perfect union. Agni is born a fresh gem of a soul in the form of a child or Kumara. यमीं द्वांसद्वयसा सपर्यत समाने योना मिथुना समोद्यसा । दिवा न नक्तं पलितो युवावनि पुष्करव्रजरो मानुषो युवा ।

The soul of a wise man is cheerfully sacrificed and is offered into the fire of the waters of the woman. The individual is then reborn with the birth of the fire of Kama. Marriage thus is sacred and a sacrament dedicated for the pure revival of the soul. Every man is a link between two streams of existence running within and around him. One is Adhyatma and the other is Adhi Bhutha. He has to strive for and effect a harmonious union of the two streams in him. The world with all its essential constitutional belongings is one, the other is the inner psychological constitution of man. When we can bring about their perfect harmony, we gain spiritual peace and even the constitution will be realised to be the vehicle of the knowledge of creation of the kind of the speech, and of knowledge which guides and reigns individual lives with its sway of control and spur. महा यज्ञैश्च यज्ञैश्च ब्रह्मयै कियते तनुः । We would be able to understand the unity of all existence, if we make

ourselves pure with the scientific guidance of the Vedic Samskaras and of their renewals for reorganising-
 पवनः प्रेक्षये हवः । Reality is really integral, one infinity of
 infinitesimals, each forcing the others, and all fusing
 into the one mould and pattern of facts, realising in
 themselves again, the Original Integrity of Reality by
 the inherent compulsion of Unity. The process of
 creation is a continuous mighty churning out, of the
 latent life of the oceans of the knowledge of existence
 to form and dissolve, again and again, for fresher
 forms through the deathless process of evolving forms
 in the endless process of perfection inherent in the in-
 telligence of reality. Reality is therefore existence be-
 ing or becoming, in evolution or involution. The basic,
 primal existence is endless and infinite, raising, rear-
 ing and fusing all infinitesimals into the frame of form
 of the self-conscious, realising the unity of reality,
 whose cogency is beyond the range of the comprehen-
 sion of the vision or division of time and its measure
 of space and its sections, of Day and Night, and of
 Sath or Asath as the Nasdiya Suktha puts it नसदासीत्
 नसदासीत् । Reality is entirety. It is not merely the extre-
 mes of existence of manifestation or non-manifestation
 i.e. Sath or Asath. Reality is subtle and is far above
 the divisions of Sath and Asath as Githa also records
 it, सदसतोऽयम् । The Maha Bharata too states that the
 ultimate is endless and is conceived neither in terms
 of Sath nor of Asath, अनाद्यन्तम् परं ब्रह्म न सत् न नासदुच्यते । The
 state of existence is a continuous tumult of oceanic
 churning of the infinite waters in the undivided ocean
 of existence with centripetal and centrifugal activity,
 to evolve and resolve the concentric and coexisting
 sheaths of forms, emerging into individuality and
 merging again into the universal flood of the waters

of existence that is both within and around individual formations. The universal flood continues to move in and around the constitutions, and maintaining the balance between the centres and circumferences of individualities in the self-realising process of the never ending and ever increasing play of unlimited bliss, which, for purposes of our mental conception and understanding, we try to discriminate into the terms of a beginning, middle and end of time or space, while the whole march is endless Adithi of knowledge, the mother of all, and is known as the indivisible time which, without wink or sleep in its march, cooks up events and is not at all-cooked up by events. Eternity is conceived as one permanent ocean of knowledge and is referred to in terms of its primary aspects of time and space, both being conceived by the waking mind as unity or Adithi.

The several names of the states of existence of the one divine are called Prakruthies but in Vedic terms, they are all referred to as belonging to the same fundamental nature of kinetic activity of अग्निः and dynamic अस्मत् i.e. the Maruts, Vayus, Gharma, Agni etc., and these names are mentioned in the Brahma Suthras also explaining them to refer to the many aspects of the one ultimate, on the basis of their connotative sense, never forgetting the original meaning. There is no hard and fast distinction between what are later known as matter and spirit. Matter is concretised spirit, and spirit is sublimated matter. The soul and source of the material world is spirit. Movements and impulses, conscious and unconscious, are all commonly known by any name Agni, Apaha, Gharma Vayavaha, Gavaha etc and there are whole Suktas which are supposed to be devoted to each of the Devatas नमः addressed

uses of prayer for gifts, propitiations, incantations, invocations to particular Devatas arranged and assorted by Saunaka. Even objects and their properties, as well as the powers of the mind are addressed in terms of Devatas. There can be no doubt that the objects, physical and of the mind, their properties and powers are always referred to in their super fine, fundamental divine states of existence as Devatas whose embodiments are the more and more concrete forms of persons and things but whose fundamental existences are traced to be the minute particles of light, sound, smell and movement upto their original pulsation of Pranas in self-consciousness which could be posited as the very foundation and primal state of original existence. The Devas are always referred to their pristine status whatever be the abstract or concrete state in which they are addressed at any given moment. Therefore their names are always the same and they hold good in all their tangible or intangible states and forms whether macrocosmic, physiological, psychological or Biological or even in the states and forms of living matter or in the anatomical structures in the regions of the cerebrum, thorax and pelvis or of their corresponding counterparts in the terrestrial, atmospheric or stellar existences. Hence arise the variety and range of the potencies and performances of the Devas, the confoundings and perplexities in locating and understanding them in the different Suktas, especially, when the descriptions are transferred to the realm of legends, full with the exploits of the Devas as personified heroes.

The constituents, constitution and functions of the macrocosmic or microcosmic foundation in Brahma or self-aware knowledge are known as Devas. Ya-

jnās, Dharmas. It must be kept in mind that the Devatas are always known as Divine powers of the soul, the Atma. They are referred to in the 'original' states of their minute, subtle existences as powers of light, sound, consciousness in the several constitutions of the earth, water, air, heat, light, ether, Vidyuth or as idea, thought, will, feeling, instinct or reflex. All that constitutes in every form is self-conscious and self-aware knowledge, with the power of the free will, moving at its sweet pleasure, through the infinite stages of the infinitely rich variety of individual forms.

The activities of intelligence, in the constitution of the human being or of the family, of society and polity are so constituted and organised as to protect the survival, continuity and progress of knowledge, culture, intelligence, skill, plan and work, known in Vedic terms as Brahma or wisdom, which suggests, urges and compels the process of Yajna, willed as Dhishnya, planned and co-ordinated into activity as Krathu, with the persistent determination of Vrattha. The brain is known as Kurma, the activity, thought or intellect, the Karma of working knowledge which urges intelligence to help physical work, and impels work of labour to sustain the intelligence that guides and directs the community of the human society though differentiated into nationalities.

In the development of all the forms of life, physical or mental, from the organisations of Daksha or thought onwards to their material constitutions of Adithi are passing through the activities of thought, feeling, sense and the pulsations of life, light, sound, movement and form, all inter-twining themselves into various varieties of tangible and objective, physical states. Thus the

processes of the cosmic are linked up again with those of other cosmic existences forming a system of inter-cosmic relations which require and undergo readjustments in their continuous living.

It is interesting to note how the Vedic Wisdom of sciences is conceived and how everything in form, phenomena and performance is expressed as a eulogy of the great concept the Yajna of constituted existence, and how the homogeneous, general and universal is transforming into the heterogeneous, particular and individual, and is again composing into the homogeneous, for never-ending adjustments of infinite progress, in terms of the great notion of the active flow of the waters of existence, containing unlimited possibilities of capacity known as the work of intelligence. Since all work is creative, the work of wisdom is called Yajna, and the time-space complex is referred to as Brahma, the ever-increasing and active intelligence into the consolidation of nature or Brahma. This in the tangible form is called Pradhana, the seed and basis of life or protoplasm in the organic forms of the fundamental substance which is instinct with the intelligence and capacity necessary to manifest in manifold forms into finer and subtler shapes, realising itself more and more into highly evolved forms; and since the capacity for it resides inherent in it, the soul of the waters is called Agni, and the culture of Agni is the foundation of Vivasvan's Yoga, the Culture of the Resident of the Home. The original cogent living state is also known as Brahma, the great and immortal being, full with the capacity of every developed sense सर्वेन्द्रिय युग्म भासम् सर्वेन्द्रिय विवर्जितम्। It is called Kachapa or tortoise which can withdraw or project its own extensions. As a self-conscious and all perceiving one, it

is called Kasyapa or Pasyaka, the seer. It may be taken as the amoeba or the embryo of animal or human life, being at first a homogeneous round mass, living in the waters of the universe or of the uterus, gradually differentiating into the frame of each species. It may also be found to be multiplying itself into many, each with a life of its own, forming into a constitution of various contents. The whole of existence or Brahmanda may be said to be an independent living Being, or cell, full of the waters of life within and without the individual but with a limiting covering of sheath like the Ulba or the cell wall. This may also be said to be Brahma or brain even in miniature individuals. The essential nature of Brahma or wisdom of existence, whether cosmic or microcosmic, or even supra-cosmic, is permanance, subsisting for ever through all the variations of its generations but which is original and is neither created nor dying. That which has no reality has no existence at all. But that which has existence can never become unreal or non-existent as the Githa says. नास्तौ दिद्यते भावो ना भावो दिद्यते सतः । Reality, then, is existence, being or becoming, either in evolution or involution. In the process of its projections into manifestations, it evolves and transforms itself into the materials of its frame, just as a spider weaves the web of its net, from the concrete material exude of its growing vital constitution. The living corpuscle, though a solid particle, pulsates with life-Prana and it multiplies and manifests the varied materials necessary to build and keep up a whole constitution for absorbing necessary food from the surrounding waters of existence. Thus, the soft cell of the body builds a huge bony frame अस्थिन्वन्तं मनश्चाति विमति because it holds within it the warm soul of Fire. The corpus-

cle also contains Prana which creates, builds, feeds and keeps clean because of the fire as its soul, called the Vaiswanara or all-powerful. That is why the corpuscle is called Prana the builder by virtue of the atomic Atma in it. *अमरयुगलम्*. Even the state of matter is of the spirit within, whether it be living or non-living. Matter is thus spiritual in origin emanating from the background of Brahma. Reality is existence in knowledge, the permanent background in which the born individuals rise again, progressing until they fully realise and co-operate with the truth of its operations. The corpuscle is not a mere minute, material particle but it is the vehicle of life-pulsation exhibiting form, structure, movement into the modifications of colour, sound, mind, all growing out of its basic consciousness, derived into its individuality from the universal consciousness that pervades. Everything is of spiritual illumination *सर्वे नल्दिम ब्रह्म* whose infinitesimals represent and maintain the divine state of existence in the rays of the Savitha and the Akasa, manifesting into the more and more tangible and concrete states of Vayus, Tejas, Apaha and Pridhivi, the Divya state being the permanent nature of the soul, i. e. the Tejo-Rupa of all objects and of the objective world are said to be parts of an integral working system of a wise Yajna by virtue of whose intelligence, it is called *विष्णुम्*. Even Daksha is said to be the intelligent soul of Adithi, the one Anda. *सर्वगतम् ब्रह्म निख्यं यज्ञे प्रतिष्ठितम्*.

The one wide, energetic and active father as well as the son of the potent waters is the ultimate Agni, emanating himself into Indra, ribspathy, Soma, and many other Devas for their many growing powers and functions, constituting in himself, the soul of all into the co-ordination of the Vasus, Rudras and Adithyas in

Yajna, the functioning wisdom of Agni. Of what use is Agny's wisdom to the ignorant. He himself should undertake to carry on Yajna as his own regular work of framing the forms of Devas and employing them in work through periods. स्वये यजस्व दिवि देव देवान विन्ने पाकः कृणुद्वय-
चोऽः । यथा यजत भूतमिदं देवा मेरा यजस्व तन्मम सुजात ।

Agni, whom the wise praise in Yajna, shines without oil or fuel in the waters. सो अग्निमो दीदव दत्स्वन्तर्व विप्रास इह ने जवरेषु । He is the protecting child of the waters with which Indra grows in power. अपान यन्मममती रजोदा यमि रिन्द्रो वाधवे कीर्षाव । Soma is pleased and delighted with the waters as men do with their good and young women. यमि स्योमो मोदते हर्षतेन कल्पणीभि युवतिभि ने मरुः । May we be purified by the motherly waters that are pure and purifying with their affinities. भायो अस्मान्मातर शुन्वन्तु धेनो नो धृतषः पुनन्तु । The holy waters are flowing althrough unobstructed, and we become pure with them. दिवं हि रिप्रं पवहन्ति देवी रुदिदाम्यः शुनिरसत एमि । Coextensive within the infinite waters, remaining immanent and all-powerful in them as their very soul, the great seer stirs with a shiver of his own free will. बहोनांगमो अपसा सुपस्थान्महन् कवि निर्धरति सचावान । But who would explain to us the mystery that is beyond the reasoning of logic that the child created the seven mothers at his own pleasure. The wise son understands conception and becomes the father of the father. कश्चिदं पुत्रः स ईमा चिकेत यस्ताविजानात् गर्भितुष्पितासत् । The cow remains pregnant carrying the calf both by the fore and the rear of its legs. अथः परेण परणा परेण पदभूतं विमति गौरुदस्थत् । How can the cow stray away on any account and beget anywhere else, other than the herd. स बहोनां कं स्वि दधे परमात् कः स्वि मते नदि यूधे अन्तः । He who sympathises with his younger ones understands the elders as well as the younger ones. अथः परेण पितरं सो अस्यान् वेद पण्णापरेण । Is there anyone who with his growing knowledge has found where-from

the mind is born. कवोऽयमादः क इह प्रवोचदेवं मनः कुतोऽयं प्रजातम् । Those that are younger (later) are also said to be the older (former), just as the older (former) ones are also said to be the younger (later) ones. ये अर्वाञ्च स्ता उ परा च आहु र्येपराञ्च स्ता उ अर्वाञ्च आहुः । Both Indra and Soma have done the same deeds as if they are tied to the yoke of space. इन्द्रश्च वा चक्रधुः सोमस्तानि धुरा न युक्ता रजतो बहन्ति ।

The waters are the basis and food of Mitra and Varuna for their widespread conquest and control over the purity of their extensions. महीं मित्रस्य वरुणस्य चासि पृथु जयसे रीरया सुवृक्षिम् । May the Yajñics possess the 'Havis'. The pure waters of pristine innocence, seen by the ruddy Suparna at dawn, are cheerful and are eager. Let those that have clean hands taste from this flood of the waves. अक्षयं वो हृदिष्मन्तो हि भूताश्चक्षुष इतोऽणतीरयन्तः । King Varuna, the controller of purity, kept the trunk of his tree in Anthariksha, the middle region, with its root above in the waters. अधुष्मे राजा वरुणो दन्त्योर्ध्वं स्तुषं ददते पत दक्षः । Downward are its banners, the branches, at the bottom, and hidden from us. नीचोऽनाः स्वरुपरिधुप्रणया मरुमै बन्त निर्दिता केतवः स्युः । Two suparnas united in the embrace of companionship remain on the same tree. One of them enjoys the sweet fruit and the other shines and enjoys even without eating. ३। सुपर्णा सयुजा सखाया समानं वक्षं परि पश्यताते । तयो रन्यः पिप्पलम् स्वादलं नदिनन्त्यो अभिवाक्षताते ।

There the suparnas are continuously sounding—the immortal wisdom as cheerful guardians of the whole world. Their hero with all his wisdom entered into me here. राजा सुपर्णा अमृतसमागमनिमेषम् दिदृशामि स्वरन्ति । इतो विद्वदय मुकनस्य गोपाः स मा धीरः पाकमत्राविशतः । Of the tree on which all the suparnas live breeding, and also feeding on its sweet honey, it is said that the first sweet fruit destroyed or ruined him who did not recognise the father.

यस्मिन् वक्षे माधदः सुपर्णा निवसन्ते सुवते चाधि विश्वे । तस्येदाहुः विष्णुस्य त्वाग्रं
ततोऽप्राचः पितरं नवेद । Yajñics know in their minds of the
Divine waters and of the divine will. से ज्ञातो मनसा संनिधिदेऽ
वर्धवो विष्णोपथ देवोः । Let the waters, the divine guardians
come to us as the floods of Saraswathi in the measures
of the Veda to be used by us for the true and hearty
singing. प्र देवता वज्रणे गात्रु रेतसो अक्षय मन्त्रो न प्रवृत्ति ।

The tree of existence with its roots in Diva, trunk in Anthariksha and branches on earth, with its leaves as the measures of Veda, is mentioned in the Githa also in the 15th chapter, the Purushottama Prapthi Yoga, wherein we find the mention of Akshara Purush and Purushottama also on the tree of existence, in its miniature in every being. The two Purushas are the two Suparnas of Veda, i. e. the individual and the universal souls together as companions on the same tree. The universal Purusha, ever remains as the background of the individual Purusha. If the individual is separated from the universal parent, there is the scope for the dark ego to develop prominently and to dominate. The deviation from the Daivi Prakrithi into the Asuri Prakrithi is possible when the ego, Ahamkara, emerges. But if it is at once overcome by Indra, the Daivi Prakrithi progresses, for the Vrithra is destroyed, partly by his own development and partly by Indra with the help of the other Gods, Brihaspathy, Soma etc. Ahamkara or Vrithra, like Indra, is also born of the waters; and being the first born, pride devours him and ruins him completely, only for the safety of the second born virtuous and disciplined ones of Indra and other Devas. In many aspects, the Bhagavad Githa alone touches the basic secrets of Vedas and it is really the quintessence of Veda, and Veda's real soul, the Vedantha. When we note that we are surrounded

by the active waters both around and within ourselves, we find that our life and activities are founded on deeper springs and spread around us far beyond our physical existence by means of our contact with the Divine waters, in which the Devas, Vasus, Rudras and Adithyas are working out the Yajna of life by formings, reformings, transformings. We realise that all activities and works are of the Gods, the servants of the Divine will. We raise our will, thought, feelings, and develop ourselves into the conscious and voluntary membership of the community of the Devas in ourselves, our family, society, polity and humanity, though man requires only a square foot of ground to stand upon physically.

The very human constitution is said to be the column of Varuna, the consolidation of the active powers of the Devas, the offsprings of Agni. The column is the trunk of the tree of Varuna, the Aswattha, on which two suparnas, the individual and the universal souls reside in harmony, the one enjoying the sweet fruit of the tree and the parent suparna enjoying all the enjoyment of all the offsprings. We realise that the waters are divinely active, and instead of binding individuals, they assist them to grow rich in the employment of life, light, work and knowledge. Just as the waters are the home of Agni, Devas, Rishis and Pitrus, men also contain the waters in themselves. By our understanding and willing co-operation with them, we make ourselves not only their companions and associates, but also grow devoted to the Divine will. Then are easily achieved the objectives of individuals or Purushardhas as well as the objectives of the cosmic Yajna for which the supreme Agni, the one soul of all, is the real Yajamana.

Agni is thus the inmost centre and Vishnu the utmost circumference of the three fold existence of the grand frame of the universe, the constitution of the Viswa Devas. अग्निदेवानां मयमो, विष्णुः परमः, नंदतरेण सर्वा देवता। Agni is also Rudra, the life power of the roaring Pranas and guard the life impulses or Pasus of Pasupathi Indra is individuality improving into the sovereignty and rule of his own constituted being individually and universally. The activities of Yajna unite and intertwine all regions and provide for full developments of the present from the past as well as those of the future. Without the co-operating activities of the comprehending Yajna, there is no hope and means of success in the present or in the next existence नयं लोको स्सर्वदास कुतो गन्तव्यः। With our voluntary co-operation in the activities of Yajna we can fulfill life, repay the threefold indebtedness of our existence to the past, and freely work out our services to the demands and needs of Yajna, for the Yajna's objective i. e. Yajnardha. The cosmic team work is the ultimate aim of Vedic Wisdom. यज्ञार्थात् कर्मणः as Githa too puts it Leaving off all pettiness and growing great man has to serve Yajna. तदर्थं कर्म कौन्तेय मुक्तसंगं स्सामाचर। Karma is not the activity of individuals but it is the activity of divine creation. मृतमोक्षोपायकरो विमर्शः कर्म संविजितः। Karma or work is never for bondage and the march of Karma is deeply and firmly rooted गहना कर्मणो गतिः and even seers are confounded over it. क्वयो व्यत्र मोहिताः। Karma is divine activity used freely by pure souls.

It is in the oceans of the Divine and powerful waters that the Viswa Devas reside and churn out the cosmic sphere which exhibits again the plan of Daksha the father and Adithi, the matrix the mother, and both are the parents of creation in one Yajna. The oceans are the floods of the infinitesimal particles of

dust, mist, fire, air, ether, possessing mass, colour, sound, impulse, feeling, consciousness, and moving up and down the waves of unfolding and infolding activities of all their powers of work and skill. The waters are the floods of energy, activity and wisdom. They are powerful and creative and exhibit the wisdom of the flood of Saraswathi, from the eternal basic oceans of knowledge. The powerful and creative waters are not only the mother of Agni and other Devas, but also of Rishies, the Saptagwas, Pitrus, the Navagwas and of Manus, the children of the mind, the Dasagwas. All these beings exist and operate even in the waters of men's constitutions i. e. in the current of the life flood. Indra and others thus operate in all men and carry on their work. It is to this Indra in the flood of living waters in man that we address and invoke to develop his powers to the full for achieving the best in the life of every man. "Oh mighty one, keep your brave mind compact. Power is latent in you. The powerful waters, the matrons are strongly urging you. Fight the besieger and gain light. Now that you are born specially gifted for fighting the enemy, you increase and uphold the earth and sky. The Yajna, the sun and all cheerful things are created for you. You surpass all that was and will be. Keep up the sun firm in the firmament, and ripen the unripe in you. May you warm up with benign warmth, pleased with the great honour of eulogy and offering. अग्निं प्रभर पूषता पूषन्मनः श्रद्धाविते असद्वृद्धाः । अर्पन्त्याग्ने जज्ञता निमालरः । इमोर्वृक्ष जगाम्यः । यजोवयो अपूर्वम् । मघवन् पूषद्व्यास ततो वज्रो अजायत तदकं देत इच्छतिः तद्वेष मभिभूतमिदं जज्ञात यज जन्तुम् ।

The trunk of the tree of Varuna is truly the post or Yupa, set up in all Yajnas. Its roots are upwards in heaven; its branches and foliage are down on the earth; and along the levels of its trunk remain the different

regions of Gandharvas, Yakshas, Rishies etc. The Yupa represents the spine, the back bone and mainstay of life in man and in the cosmos, it is the unchangable axis of the cosmic globe. It is on this tree of Varuna that the twins, the Aswins, reside, and the Creator keeps all the regions along the heights of this Yupa, the immortal axis that supports all creation.

Savitha, the creator is the upholder of this support of the earth and sky etc with his powers in the great immensity. सविता यन्त्रैः पृथिवीं मरुणो दारुण्येन सविता यामरुहत् । Like a power horse, he shakes the intervening region of the atmosphere, and he securely holds the world in the universe of life in his grip. इक्ष्मिद्युल्लङ्घे नि मन्तरिक्षं मयूतैर्बद्धं सविता समुद्रम् । Where the complete ocean of existence is depleted and fixed for manifest creation, is known only to that Savitna, that original creator who is the child of the waters. यत्रा समुद्रः स्वमितोब्धौ न दपोनात् सविता तस्य वेद । From it is raised the creation, the space etc. Let the earth and heaven, born of it, be increased. अतो भूत आ दत्तियते रजोऽतो यत्ता पृथिवी अग्रहेताम् । From that being of reality is brought out this other Yajna for the birth of the immortal creation. पश्यदमन्यं दम्बव्यज्रं ममर्त्यस्य भुवनस्य भूना । Verily, this winged beauty, Suparna is born prior even to Savitha and he too pursues the Dharma of this one. सुपर्णो अक्ष सविता संहरमान् पूर्वोजातः स न अस्यानु धर्मः ।







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